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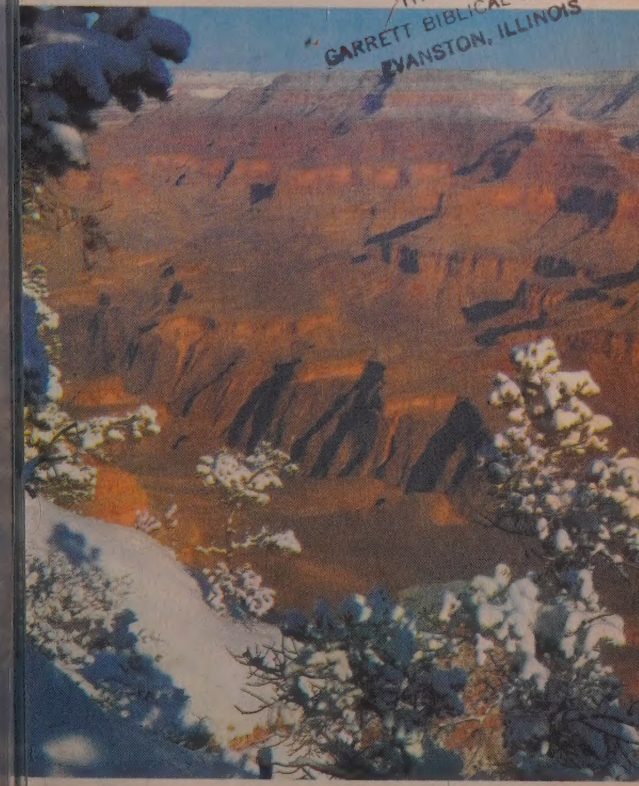

*In the Stillness I Seek Him*

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*Cover—Grand Canyon, Ariz., by Josef Muench*

## *Monthly Thoughts*

BY CHARLES FILLMORE

To be Used from March 1 to March 31

*Illumination:* I have faith in the inner light, a
I obey its leading in all that I do.

*Prosperity:* I have faith in the Spirit of God wo
ing in and through me to increase and to m
manifest my prosperity.

*Healing:* I have faith in the constructive power
the Holy Spirit that is now restoring and rebu
ing my body.

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# Unity

George E. Carpenter, Editor
*Founded in 1889 by Charles Fillmore*

JME 126 MARCH, 1957 NUMBER 3

## *Faith Precipitations*

from the writings of

CHARLES FILLMORE

WHEN ASKED what electricity is, a scientist replied that he had often thought of it as an adjunct to faith, judging from the it acts.

This linking of faith and electricity seems at glance fantastic, but when we observe what place when certain substances in solution and ectric current are brought in conjunction, there s to be a confirmation of the Scripture passage: w faith is assurance of *things* hoped for."

ust as the electric current precipitates certain ls in solution in acid, so faith stirs into action lectrons of man's brain; and acting concurrently the spiritual ethers, these electrons hasten na- and produce quickly what ordinarily requires hs of seedtime and harvest.

'he widow, in the time of Elisha, was so dis-

tressed with debt that she had even mortgage slavery her two children. She appealed to the pr et, who said, "What hast thou in the house?" replied "Thy handmaid hath not anything in house, save a pot of oil." He told her to borro the empty vessels her neighbors had and then t into the house and shut the door, and to pour th in the pot into all those vessels; which she did they were all full. She then paid her debts and plenty left.

Jesus fed four thousand persons at one time five thousand at another by the same means. He "precipitated" the elements of wholeness many t and healed the multitude. He required co-oper in faith on the part of those He healed in order to complete the healing circuit.

Speedy answers to prayer have always bee perienced and always will be when the right rela are established between the mind of the one prays and the spiritual realm, which is like an trical field. The power to perform what seems t miracles has been relegated to some God-sele one; but now we are inquiring into the law, God is no respecter of persons, and we find tha fulfillment of the law rests with man or a grou men, when they quicken by faith the spiritual f latent within them.

The reason why some prayers are not answ is lack of proper adjustment of the mind of one who prays to the omnipresent creative spi life.

Jesus was the most successful demonstrato prayer of whom we have any record, and He u

istence in prayer. If at first you don't succeed, try again. Like Lincoln, Jesus loved to tell stories illustrate His point, and He emphasized the e of persistence in prayer. He told of a woman demanded justice of a certain judge and imuned him until in sheer desperation he granted request.

Every Christian healer has had experiences where istent prayer saved his patient. If he had merely one prayer, as if giving a prescription for the l to fill, he would have fallen far short of demrating the law. Elijah prayed persistently until elittle cloud appeared or, as we should say, he a "realization"; then the manifestation fold.

The Bible is treasured as the word of God be e it records so many of these apparent miracles; the fact is that all over this land enough demrations of the supermind are taking place every o fill many books of the size of the Bible. Some hem are recorded, and people read about them, these are few compared with the many that are g place. All of which goes to prove that there restorative law that, if taken advantage of, heal the world of all its ills.

Many of the old-school faith healers object to scientific explanation of the healing process. have believed in a personal God and that all world forces are set in motion by His personal vention. However it is much more satisfying gical minds to know that God is the law and the Spirit that we have thought of as a projecof Him is in fact He Himself in His own spirit-

ual identity. This is the teaching of Jesus, anc
men of science are proving it to be true. An u
standing of this all-accessible Truth is making s
prophets, and mighty men of God out of pyg
On every hand men of mediocre ability are beco
world leaders through exploiting the super
qualities that they have merely glimpsed as exi
within them.

These ephemeral Caesars have gained an in
of the disciplined mind's dominion and are u
it to control the negative mass thought, and thr
the hypnotic force of words they evolve chaos
dark night the world over.

When men accept and understand Jesus' tea
about the mastery of the spiritual man, all the
that arise from these upstart saviors will disap
But now in the night of mind's eclipse

"We petty men
Walk under his huge legs, and peep abou
To find ourselves dishonorable graves."

Then the question arises, If this supermind
ity is in every man, why is it not more widely u
stood and used?

There are several answers to this pertinent
tion, the most plausible being the lack of hu
initiative. Men prefer to let others do their thin
for them. This is especially true in religious mat
The race thought has been so saturated with th
lief that spiritual revelation must come through s
authorized channel that the man without an e
siastical degree is timid about expressing an opi
about God or man's spiritual nature.

Jesus broke this hypnotic spell when wit

esiastical authority He claimed to be the Son of
e.

We should remember that Jesus included as sons
od all those who, as He said, are "my sheep,"
is, follow Him. He quoted Psalm 82, in which
written,

I said, Ye are gods,
And all of you sons of the Most High."

he church elders and the people cried, "Crucify
" Jesus taught great truths, which were grasped
t a few open-minded followers, and they formed
w church. After doing mighty works for hun-
s of years they in turn, built an ecclesiastical
rchy from which the common people were ex-
d. The Church Fathers gathered and selected
in religious manuscripts and compiled the Bible,
n they proclaimed to be the very word of God,
read and interpreted by those only having the
rity of the church.

ere again we see positive thought submitting
gative thought, thereby keeping the world in
ness for ages.

s Luther started the Protestant Reformation
e are now at the beginning of another reforma-
in which the freedom and power of man spirit-
will not only be taught but demonstrated.

he supermind demonstrations that mark this
rn religious reformation seem so at variance
nature that they are still looked upon as mira-
notwithstanding the fact that logic and science
from the housetops the universality of law.

hose who study the spiritual import of Jesus'
ng have revealed to them a mental technique

for which no adequate language has yet been vented.

The Jews demanded of Jesus that He tell th plainly, and His reply was that His works wo testify that He was the Son of God and that and the Father were one. We who have experien Spirit baptism freely testify to the dynamic th that ripples through the nerves for days and mo and is often repeated in silent meditation for y after the first outpour. Thus revelation, observat and actual experience prove that man develops sp uality according to the divine pattern called in G sis the image and likeness of God.

The natural man in the physical world is me the beginning formation of the man planned creative Mind. When the natural man finishes unfoldment he enters the next stage, that of Christ man illustrated by Jesus. Jesus was the man or "fruit" of the earth's first age, that of natural man. He opened the way for all those aspire to the attainment of immortality.

To the present time the followers of Jesus been told by spiritual leaders that He taught immortality of the soul only. But now it is reve that He immortalized His body and said, "Fo me." It was man's sins that brought death to body, and his redemption must include the hea of the body. When the mind is healed of its the body will respond. "Your body is a temple o Holy Spirit, which is in you, which ye have God."

So we find as we study and apply the doc of Jesus that the body must be included. Faith i

ıpresent pure substance precipitates the sub-
ce in the body and we are transformed.

Proofs may be found in profusion that the di-
law of body restoration is in action in a large
right here in our midst. The literature of Unity
s with testimonials of persons who have been
ed and are grateful to God for renewed health,
gth, prosperity, and happiness. Thus it is not
ssary to strengthen your faith by reading about
work of God in ages past; you can personally
ılt your neighbor, who can doubtless tell you
arvels fully as great as any recorded in the Bible.

'he majority of cases that come to us belong to
lass of the discouraged woman told of in Luke
"who spent all her living upon physicians, and
not be healed." Doctors have pronounced them
able, and as a last resort they turn to God. The
st part of the work in their healing is to get
f their minds the verdict of the doctor that their
are incurable. We have discovered that there
o incurables. "With God all things are possi-
Any experienced metaphysical healer will tell
hat he has been the instrument through which
e popular diseases have been healed.

Some of the stories told by patients are beyond
n credence; for example, the restoration of the
f a man from whom they had been removed,
he growth of the nose of a woman who had
by disease. These are very rare but well au-
tated in metaphysical circles. I am not pre-
to give the names of these cases, but I can
to my own healing of tuberculosis of the hip.
a boy of ten I was taken with what was at

first diagnosed as rheumatism but developed in very serious case of hip disease. I was in bed o year, and from that time an invalid in constant for twenty-five years, or until I began the applic of the divine law. Two very large tubercula scesses developed at the head of the hip bone, w the doctors said would finally drain away my But I managed to get about on crutches, with a inch cork-and-steel extension on the right leg. hip bone was out of the socket and stiff. The shriveled and ceased to grow. The whole right became involved; my right ear was deaf and right eye weak. From hip to knee the flesh w glassy adhesion with but little sensation.

When I began applying the spiritual treat there was for a long time slight response in the but I felt better, and I found that I began to with the right ear. Then gradually I noticed t had more feeling in the leg. Then as the years by the ossified joint began to get limber, and shrunken flesh filled out until the right leg almost equal to the other. Then I discarded cork-and-steel extension and wore an ordinary with a double heel about an inch in height. the leg is almost as large as the other, the muscle restored, and although the hip bone is not yet i socket, I am certain that it soon will be.

I am giving minute details of my healing be it would be considered a medical impossibility a miracle from a religious standpoint. However I watched the restoration year after year and I it is under divine law. Here is proof of a law the mind builds the body and can restore it.

# *Deeds of Ownership*

RICHARD HEWITT

HERE IS A CERTAIN harmless little word that is included many times in our daily conversation. In all probability, we use it dozens of times day. As harmless as it seems to be, it has a spe- significance for us because every time we speak e identify ourselves with the word that fol- it.

his little word is not so harmless as it appears e. Actually, it is potentially dangerous because he identification it establishes between us and vord that follows it. Looking at it from another e, we can call this word a "deed of owner-

he title deed to a piece of property is also a of ownership. It identifies the person whose appears on the deed with the property de- d therein, and it indicates that the property be- to that person and to no one else. In precisely ame fashion, our "harmless" little word indi- that we personally claim ownership of the or quality attached to it by our speech.

ndoubtedly your curiosity is stirred by now. want to know what that "deed of ownership" l you want to know how and why you claim a n quality or object when you utter that little

hat "deed of ownership," that "harmless" lit- pression, is the possessive pronoun *my*. By its

use the speaker asserts his possession of the tl
quality, or condition he attaches to it.

Consider the implied meaning of the state
"my car." In saying this, you identify yourself w
specific car. You assert that a particular car bel
to you and to no one else. Each time you say
car" you reaffirm your claim to the car in que
and link yourself still more closely with it.
same thing is true when you say "my family,"
home," "my country," or "my hat." Your word
sert that the things you mention belong to you.

On the other side of the ledger, you cert
would not want to admit that you and certain n
tive experiences belong together. But whenever
refer to "my headache," "my cold," "my weak he
"my little money," "my disagreeable job," you
doing that very thing. You are claiming these
wanted things and making them an integral pa
your life and being.

In effect, you write your name on a tag an
that tag to whatever thing, quality, or ailment
claim for your own whenever you say "my hor
"my headache," or the like. Your words estab
your "deeds of ownership."

Normally, most of us use the pronoun *my* to i
cate the things we do not mind owning, or perh
are even proud to own. If there are things in
lives that we are not at all proud of, we disc
them and get rid of them as quickly as possibl

Naturally, all of us are proud of our fam
and our homes. Are we as proud of a weak hea
measles, of a flattened pocketbook or of inharm
at work? "Of course I'm not proud of such co

!" you may say emphatically. "But my doctor me I should take it easy because of my weak- condition."

here is that affirmative little word *my* again! It rongly used, to be sure, but effective just the . When used as a part of this phrase, "my weak- condition," it attaches such a condition to us; rms that the condition does exist and that it ex- within our own bodies. Against an affirmation is sort, a prayer for healing makes relatively lit- eadway.

n her book *Lessons in Truth,* H. Emilie Cady written: "To affirm anything is to assert posi- that it is so, even in the face of all contrary nce." Therefore, when human thought affirms ence to "my pain," it claims that pain exists.

Ve should constantly remember that God's ve law prevails at at all times and in all things. ever we affirm in our thought and our speech epted by His law of creation as the truth about that particular time. Let us be careful what we as our own, for the chances are that sooner or we will possess that very thing.

Iany persons are deeply disturbed at the idea of fect, illimitable power for creation, which ap- tly produces imperfect results and appears to on man all sorts of discomfort, pain, and lack. eir own thinking they cannot reconcile the con- of a God who is good with the appearances of sity they see in the world around them. Their al question is: "Why should this be? How can ay that God is good when so much distress and piness are to be found?"

A scriptural answer is found in The Book of in the words: "Thou shalt also decree a thing, it shall be established unto thee"; in The Prove "For as he thinketh within himself, so is he"; in Matthew: "As thou hast believed, *so* be it d unto thee." From these words it is plainly evi that man encounters adverse and distressing co tions only because he has believed in them and creed them for himself.

Now it is long past time for man to reverse decrees, his thoughts, and his beliefs. It is long time for him to claim the truth about himself— nothing less! It is long past time for him to af and stoutly maintain good for himself, even if ev one around him believes the opposite. The les concentrates on the aches, the pains, and the lac has heretofore claimed as his, the less he aff their existence, the more open is the way for hi affirm and claim the good that he desires.

What is the Truth about an appearance of ness? "Perfect health," you will say, and you right. What is the Truth about an appearanc lack? "Abundant supply," you will say, and a you are right. What about a condition of lonelin Overflowing love and friendship are the answe

These are the qualities for us to claim. Cons reference to "my good health," "my wonde friends," "my abundant supply" affirms their istence and builds a strong conviction of them our very beings. Thus, we make a new decree, a is established unto us; thus, we think in our h and so we become; thus, we commence to beli and so it is done unto us.

My friends, stoutly affirm the Truth about your-
es; claim it as God's gift to you and maintain
claim. Refuse to be thrown off by scoffers or
elievers. Their words are only destructive, and
cannot afford to pay them the slightest attention.
As you faithfully practice affirming Truth, you
be given definite proof of the response of God's
of creation to your claim. You will find that the
acter and quality of the things and conditions
ring your life are slowly but surely being altered
the better. Old conditions commence to drop
y and be replaced by new ones. Health and
nces improve, new friends appear, conditions at
e or at work become increasingly harmonious,
life itself takes on a new appearance. Many sin-
persons have proved this in their own lives.
, too, can do it with God's help.

## Spring Testimony

*Marie Daerr*

What makes this stirring in the heart?
Not only the leaf—that fragile start
Of summer shade, whose edges trace
A pattern fine as hand-wrought lace.
Not only the bud, whose tight-curled sheath
Promises loveliness beneath.
Not only the bird, whose throbbing throat
Spills golden rapture with each note.
Not only the warm, rich brown of earth
That holds the miracle of birth.
What makes my heart stir in the Spring?
God's love that touches everything!

# *How to Be Prosperous*

NENA L. HART

IF WE HAVE BEEN unsuccessful in forming abundant, rich substance of Spirit into the th we need and want, it is due not to lack of stance, but to our lack of understanding of to call substance forth. Substance, the real t standing behind every visible thing, is omnipre It fills all the created universe, both visible anc visible. Instead of placing our trust in money, material symbol of wealth, our trust should re God, who is back of the symbol.

The thoughts we hold about things deter whether they are harmful or helpful to us. It is a rich man's money that keeps him from attai the kingdom of heaven but his thoughts a money. He depends on his money for security an limits his own good. Possession of money is wrong but the love of money is. Many wea men are aware of the true source of their ri and they share their wealth by establishing libra hospitals, and research centers. These men are ting their good back into circulation. They k that their needs will always be met for they h learned to trust God.

On the coins we handle is a motto which, if p ticed, would dramatically change our lives. "In We Trust." How many times have we read and he this phrase! Its very familiarity prevents us f grasping its vitality and force. We have taken it

ated that this motto on our coins means that our atry was founded by men who trusted in God that, as a nation, we still trust Him. This is true. the motto should have a deeper, more personal ning for each individual. It is the trust that each en individually puts in God that makes our na- great and that will continue to keep it great.

Particularly when we try to demonstrate pros- ty in our lives is it necessary to place our trust ctly in God, the source of all the good we can need or desire. Seemingly, some of us have in- ted poverty or, to be more exact, a "poverty con- asness" from our ancestors. Men have believed the world's only riches are those which are ble. Therefore, they have scrambled and fought obtain them, sometimes fighting to take what ady belonged to others. When we lack this visible tance upon which we feel dependent, we con- ourselves poor.

Science is just beginning to tap the material es of the universe and Truth students are just nning to tap the infinite riches of the substance at its divine source. When man realizes that ugh his own mind and heart he has direct ac- to the riches of the kingdom at their source— ne Mind—then all the wealth the earth has ever uced will seem paltry. Many good things come s in the normal course of events; but when we with an understanding faith and try to be as lov- as our Father is loving, we establish an open nel between ourselves and God. Then the re- are immeasurably increased.

A person can know this to be true, realize it in-

tellectually, but still not know how to identify h
self personally with this knowledge so as to bi
prosperity into his life. We must remember a
Jesus did not expect His apostles to immedia
turn and do the works He did. Although He co
feed thousands with a word of blessing, He kn
that His teachings to the apostles would be dem
strated only to the extent they were understood
practiced by His followers. He told them to be
tient, to let the knowledge grow and unfold in th
"And he said, So is the kingdom of God, as if a m
should cast seed upon the earth, and should sl
and rise night and day, and the seed should spr
up and grow, he knoweth not how. The earth bear
fruit of herself; first the blade, then the ear, t
the full grain in the ear."

The first thing we should do is to bless our ne
and desires. No longer are they to be a source
frustration to us. No longer will we be filled w
a sense of lack, for we are going to infuse our
sires with positiveness. We are going to conscio
bless them at their very source. Can we do this? Y
because we can know positively that we are not al
in desiring goodness. Our loving Father desires
make our lives richer and more comfortable and
wants us to be occupied in satisfying ways. We
know once and forever that we never desire any go
thing, whether it be physical or spiritual, but tha
is God desiring to express more of Himself throu
us and for us. H. Emilie Cady says in *Lessons*
*Truth,* "Desire in the heart is always God tapp
at the door of your consciousness with His infi
supply—a supply that is forever useless unless th

demand for it. 'Before they call, I will answer.' ore ever you are conscious of any lack, of any fe for more happiness, for fullness of joy, the t Father-Mother heart has desired them for you. the thing you desire is not only for you, but has ady been started toward you out of the heart of !; and it is the first approach of the thing itself ing you that makes you desire it, or even think at all."

Any material good that we want to see brought n in our lives is a part of God's will for us, ther it be a finer car, a more comfortable home, tter job, a college education for our children, or ce vacation. All these things are more of God ght into visibility because they are good. Many s we are prone to think that although God wants ess us spiritually, He is inclined to let us fend ourselves when it comes to material things. This t true at all. When we acknowledge God as the e of all our good we glorify Him not only in ual ways but in material ways, by the quality, y, and usefulness of the things with which we und ourselves. We are God's children and be- he rich Father that He is, He wants us to be fed, well clothed, and well supplied with every- we need to make us comfortable and happy.

ast because some persons believe they are limited small measure of prosperity and must go gh life lacking the things they want does not that we have to believe likewise. Our in- nce comes to us directly from God and the mat- our claiming it is strictly between God and lves, regardless of what others believe.

Prosperity is not a matter of exact quantities a matter of consciousness. To the wage earne increase of a few dollars in his weekly pay chec prosperity. The man who deals in vast enterpr considers himself prospered only when he gets ar crease of thousands of dollars. As we can readily prosperity may not mean the same to any two sons. Each gets what he truly expects. The gre our expectations the more we will receive. De acts as the vessel or receptacle into which the di substance is poured. Our expectations can enrich limit us.

We should always endeavor to hold the con of an expanding prosperity for ourselves—an panding consciousness of good. This joins our p perity consciousness with our unfolding spiritual derstanding and makes them one. We are to exp more of God, more of goodness in our lives thro every avenue of expression. We must underst clearly that true prosperity does not depend on income that is subject to fluctuation or on an accu lation of wealth that is liable to loss or depreciati

True prosperity consists of a serene knowing t in the love of God is supply for every need, and t within ourselves are the understanding, readin and ability to call it forth. You are to work tow a prosperity consciousness that does not depend how much money you have in the bank or on a p ticular job, but on a strong inner realization of limited resources earmarked just for you! Your ou needs may change many times but an enduring tr in God never changes. A living, active trust in y loving Father is your real prosperity, your real p

al bank account that can be drawn on continual-
ld can never be depleted.

There are some definite steps by which this con-
isness can be acquired. First and foremost, you
: meditate on and try to realize the infinite riches
God and His loving willingness to satisfy your
y need. The key word to think about is love.
r thinking about the love of God provides you
a key to the door of His storehouse of abun-
e. The more you think about His love for you,
more you can trust yourself to the knowledge
; was trying to make plain—that you do not
to fear lack, that you do not have to carry this
y burden upon your shoulders.

Therefore I tell you,
do not trouble about what
you are to eat or
drink in life,
nor about what you are
to put on your body;
surely life means more than
food,
surely the body means
more than clothes!
Look at the wild birds;
they sow not, they reap not,
they gather nothing in
granaries,
and yet your heavenly
Father feeds them.
Are you not worth more than
birds?
Which of you can add an ell
to his height by troubling
about it?

And why should you
trouble over clothing?
Look how the lilies of the
field grow;
they neither toil nor spin,
and yet, I tell you, even
Solomon in all his
grandeur was never
robed like one of them.
Now if God so clothes the grass
of the field which blooms to-day
and is thrown to-morrow into
the furnace, will not he much
more clothe you? O men, how
little you trust him! Do not
be troubled, then, and cry,
"What are we to eat?" or "what
are we to drink?" or "how are
we to be clothed?" (pagans
make all that their aim in life)
for your heavenly Father knows
quite well you need all that.
Seek God's Realm and his goodness,
and all that will be yours
over and above. (Moffatt)

Your thinking about the love of God helps
eliminate all anxious thought. Worry dissipates y
faith, and the substance of the invisible riches
are seeking needs the focus of your faith arou
which to gather itself. You are not anxious but
lieving, and by your focused faith you draw u
yourself the goodness you need. Your thinking ab
the love of God causes you to be more generous
what you give of yourself and your substance. Y
generous attitude opens up generosity in others
you become more appreciative of things that oth

or you. Your thinking of love opens up God's rosity in the sense that you become more open receptive to receive the good He is always want- o give you, for "Love never faileth."

Knowing that there is more than enough for one, you will not envy others their wealth, or ize or condemn their methods. Be cheerful and petent, alert to do whatever comes to you right e you are. Do not seek far afield unless you definite reason to do so. God can bless you where you are as well as in distant places. He t limited by time or place. Be quick to recognize good when it starts coming and never disdain signs. Many persons think that their prayers ot answered when truly they do not recognize nswer or the good because it first comes in a way. This is the very time to rejoice and start g thanks. In the story related in I Kings 18, had to pray a long time for rain even though pected what he was praying for. He sent his nt out not once but seven times before he came saying, "Behold, there ariseth a cloud out of ea, as small as a man's hand." Although there been three years of drought in Samaria, this sign was enough for Elijah. No doubt he d giving thanks and rejoicing right then, "And ne to pass in a little while, that the heavens grew with clouds and wind, and there was a great

here is something else to do. Start sharing with s even before your prosperity becomes manifest. you will be showing your faith and you will be ng with law. "Give, and it shall be given

unto you; good measure, pressed down, shake
gether, running over, shall they give into
bosom." One of man's basic desires is to share. W
he frees himself from fear and false dependenc
material things his consciousness expands in a l
way and he gives not grudgingly, but with a wi
mind and a glad heart. No matter if a gift is sr
the love and good will you give with it make it
If you have no money to share, you can give a
word, a smile, or a small act of service.

Decide for yourself what seems good and
for you to give, then give it regularly. Sustained
ing rather than a sporadic gift establishes me
and order in financial affairs because it impr
the consciousness with regularity and order. Y
finances and affairs will be handled with increa
good stewardship. You will display more wis
and judgment in spending your money.

If you have loaned money or have given cr
in business and people seem slow in paying
change your thought about them. Stop seeing t
as being unwilling or too poor to pay you. Start bl
ing them with thoughts of increasing prospe
Mentally see the flow of rich, invisible substance
ing form for them, substance that will flow f
them to you and out into the world—all a part
the divine activity of substance that enriches e
person with whom it comes in contact.

The ability to bless is a wonderful thing. M
persons think they do not know how to bless,
everyone has this marvelous power. You do not n
to make a big show of blessing. Neither do
need to know flowery words and phrases. The o

bless need not know it at all. Simply say quietly
our heart, with a feeling of good will, "I bless
" and the work will be accomplished. We can
not only people, but things and circumstances.
cially in activating prosperity is it good to bless
thing we have, for blessing something increases
less the money in your purse, the furnishings of
home, your car, your clothing. Bless those with
m you work or through whom your good comes.
yourself and all your abilities. Bless all known
nels of good and those as yet unknown. Just as
r flows into the ditches prepared for it, the act
essing prepares and enlarges your consciousness
ceive the increase of divine substance.

During all this time you have been trusting God
have had more faith in His invisible riches than
aterial things. You have known that your good
es are God's desires for you. You have been
ctant, patient, and persistent. You have tried to
your good with others in small ways as well as
. You have kept a glad heart and a cheerful
tenance. You have given thanks for present
and for small signs of new good. You have not
ded or spent unwisely. You have been aware of
s activity, yet your good has not come as you
cted and your high hopes have become a little
y.

Maybe you have done all these things and more,
have failed to do one thing—perhaps the most
rtant one. Have you been sure of results? Are
positive that God can and does bless you when
sincerely do your part? Are you determined to
n your divine inheritance? "Positive" and "de-

termined" are good, strong words. Use t often when you think on these things. Take a str stand. Say, *"I know that God's will for me is good, and I claim that good now."*

God says to you, "I will go before thee, and m the rough places smooth; I will break in pieces doors of brass, and cut in sunder the bars of ir and I will give thee the treasures of darkness, hidden riches of secret places, that thou mayest k that it is I, Jehovah, who call thee by thy name Ask me of the things that are to come; concern my sons, and concerning the work of my hands, c mand ye me." Knowing that it is God Himself siring goodness for you through your own desi there is no need to be timorous or afraid in claim this goodness. "Strengthen ye the weak hands, confirm the feeble knees. Say to them that are c fearful heart, Be strong, fear not: behold, your G will come . . . he will come and save you."

## PRAYER FOR PEACE

In the name of the Lord Jesus Christ w pray for and decree a permanent peace uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of Goo shall be paramount.

# Closer Than Breathing

LILLIAN CARTER

N THE BIBLE we are told, "the Father is in me, and I in the Father." As an eternal truth, this was true long before man understood it suf-ntly to make use of it as the key to a better life. Many people ask, "Now how in the world can an use this abstract idea, even when he knows it ue? Will it bring health, put money in the bank, how him how to make friends and find hap-ss?"

The answer to the first question is so simple that seeker misses it by going far afield when actually answer is to be found right at home. The answer ithin the seeker himself and is "closer . . . than thing, and nearer than hands and feet." The ver to the second question is yes, and there is no tery about it.

The moment a man begins to question the va-y of the material world around him he is on vay to the answer. Suddenly he discovers that he only used a pinpoint of the wisdom and intel-ice available to him from the one Source. He mes aware of the universal laws that govern life: the law of cause and effect, the law of pensation, the law of attraction, and the law crease. He discovers that these laws work with same dependability as more specific laws of ematics.

n the nineteenth century, Robinson Jeffers wrote

with wonderful vision: "Humanity is the mol
break away from, the crust to break through,
coal to break into, the atom to be split."

When Science finally did split the atom in
own twentieth century, it was discovered that wi
the atom is found a kind of life force, a force f
which the entire world of substance is forever em
ing and taking form.

Many persons believe themselves to be noth
more than accidental by-products of nature's c
tion, and they know there is only a short span
lotted to them on earth. These persons, theref
frequently feel justified in not contributing tim
movements that attempt to eradicate social proble

But many workable philosophies of life h
been built on two fundamentals: the incarnatio
God in man and the continuity or eternal qualit
life. Once man recognizes that he is an incarna
of a Supreme Being and that life is a ceaseless f
which never regresses and is never static, he
nothing to fear; and he finds a motive for liv
and a reason for growing spiritually.

Today we no longer have excuses to stum
along in ignorance and leave to an inspired
the belief in a full, rich, creative life. Sir Fra
Bacon wrote, "A little philosophy inclineth m
minds to atheism, but depth in philosophy bring
men's minds to religion." Many immortals in
fields of science, art, and philosophy have poi
the way with their faith, and the same upward re
in the heart that has inspired them to greatnes
available to all.

Man learns now that not only has an indivis

ness existed between himself and his Creator
ce the beginning of time but that this all-knowing
rce, like a father, is responsive to his needs.

In Truth, a study of the race consciousness re-
ls that each individual is not separate from others
is immersed in a sea of living energy, an intel-
nt and responsive force subject to universal laws.
s is further substantiated by the statement in the
le that "in him we live, and move, and have our
ig."

The answer to prayer lies with the person pray-
for the answer to a man's prayer comes about
y when he begins to change himself. The answer
prayer for peace of mind, health, or prosperity
ot fulfilled by petitioning God for more or for
ething different. Rather, it is accomplished when
individual changes his level of consciousness
attempts to become a better person. In other
ds, a person must pray to enlarge the mind's
ern, to enrich the soil in which is dropped the
ls of his desires.

A person can become happy by taking part in
th-while activities, hobbies, or services. He will
be searching for happiness as if it were a but-
that rolled under the radiator. He will not strive
happiness as a goal in itself. But he will become
re that he is happy in the course of living life
nty-four hours each day.

A happy individual finds that, since he has but
life to live, it is essential that he work toward
goals that will produce happiness. In this knowl-
his life becomes an active expression of faith,
a living prayer.

The moment a man recognizes his relations to the whole and understands the creative life fo operating intelligently within himself, he chan his standard or reference. In that moment he comes the arbiter of his own destiny, and can with the poet, "I am the captain of my soul." In t same moment he knows that the atheistic vi which has no future, is entirely unsound, unsci tific, and illogical.

When man recognizes his relationship to Father-God he prays the creative way. He prays t not for "things that are upon the earth," but fo better understanding of Truth, for the illuminat of his own mind, and for an upward reach in heart that must be fulfilled if he is to attain spirit growth. If he rises from his prayers a better m he knows that his prayer has quickly been answer

## Morning and Evening

Wash your thinking in the dews of morning
When the soul of the day is at its best.
Kneel before the great God of the sunrise;
Take your heart's despair, and there let it rest.

In the evening turn your face to the mountains
Let their towering steadfastness, which knows
No defeat, bring strength to you from summits
Where peace walks high and white in silent snows

—*Beryl Star Le Gras*

# *The Truth about Evil*

GEORGIANA TREE WEST

ONE OF THE MOST troublesome problems that has ever faced religion is the problem of evil. What is evil? From what source does ome?

Today, as in ages past, many have settled the stion very satisfactorily for themselves by creat- an anthropomorphic Devil, which is an oppos- force to the anthropomorphic, manlike God in ch they believe. They see a superhuman God as power of good, a superhuman Devil as the pow- of evil, and they see these constantly warring n each other for the possession of man. For many sons, however, the creation of a devil is not satisfactory answer to the question, "What vil?" It is not satisfactory especially for those sons who behold God as Jesus revealed Him: Spirit who is the living intelligence, the every- re present Divine Mind that is the source of all love, wisdom, and power.

Then what is evil? St. Augustine, wrestling with problem, said: "Either God is unwilling to ish evil, or He is unable. If He is not willing, is not good; if He is not able, He is not omnip- t." Dean Inge, in commenting on St. Augus- 's statement, says: "No Christian can consent mpale himself on either horn of this dilemma. alternative is to deny, to some degree, the ab- te existence of evil. I believe that this is the

theory which presents fewest difficulties." Dean I is on the right track, but he does not go far enou Unity holds that we cannot deny only "to so degree" the absolute existence of evil. It either ex absolutely and eternally or it does not exist at Since God is the omnipresent eternal reality, cannot be real.

If not a reality, what is evil? It is a project of the blindness and ignorance in man's own m into the outer realm of appearances, which Jesus s we are not to accept: "Judge not according to appearance, but judge righteous judgment." realm of appearances is the realm of the senses, this realm as it appears to each man is a project of his own consciousness. This projection may true to the eternal verities or it may be false to th Appearances bred of man's erroneous thoughts feelings are incorrectly thought to be *evil.*

An idea comes to an individual and his c sciousness interprets it truly or falsely. That in pretation then is projected into the realm of fo or appearances. The idea may be fundamenta good, but there can be a false interpretation expression of a good idea. For instance, theft desire for happiness that is wrongly interpreted expressed. The thief feels that greater prospe can bring him happiness, but instead of trusting G to bring the good he desires into his life, he t to take it from someone else. The desire is g but the thief expresses it in the wrong way.

There is a very prevalent but fallacious the that evil is the absence of good. There cannot b complete absence of good, for God is good

re is no absence of the presence of God. "Come
w, and let us reason together," as Isaiah said. In
king a mistake when working a mathematical
blem you would not say the mistake is in the
ence of the principle involved. The principle is
ked in the stating of the problem and it is al-
ys incorporated in the problem. When the prob-
n, "What does two plus two equal?" is posed,
answer, "Four," is coexistent with the problem.
matter how many mistakes are made, the right
wer is always incorporated in the problem. In all
blems of life the appearance of evil is a wrong
wer brought about by our own ignorance or be-
se we are victims of the ignorance of other minds
en we accept their beliefs. The appearance of
, then, is a false appearance, a mistake that ob-
res from human sight the good that is always
sent in our world. The Psalmist realized this
en he cried: "If I make my bed in Sheol, behold,
u art there."

In every problem that has to do with the well-
ng of the body, the principle and the answer are
ays present. The principle involved is the life of
rit, and the right answer is the health of the
y. In every problem of life that involves our re-
onships with one another the principle involved
divine love and the right answer is peace and
piness. In every problem that has to do with our
umstances, the principles involved are wisdom
power and the right answers are success and
sperity.

Some appearances of evil are, in reality, incom-
e good. "Come now, and let us reason together"

once more. For example, if we look at just one p tion of a beautiful Persian rug through a magnifyi glass we will see only what seems to be a confus mixture of black and colored threads. But when look at the whole rug we see a silken pattern color and beauty. Oftentimes as we look at our da lives we see only the unhappy situation of the m ment, but the broader perspective that comes wi the passing of time reveals it as a necessary part our greater good. A man who has lost a job m momentarily feel discouraged. But with faith a confidence he will find a better job and will reali that he was already through with the form position when he lost it. He simply did not know at the time. Again, a change of residence may b made with a heavy heart but will later be seen a a means of making new and better contacts an friendships. Too often we have a limited vision. A Paul said: "We see in a mirror, darkly." What w need is the clearer vision that can see God's goo will working in our lives, no matter what the pre ent situation may be. Alexander Pope said:

"All nature is but art unknown to thee;
All chance direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

An appearance of evil may be a wrong answe to a problem of life or it may be incomplete goo in our lives. That is, we may be seeing only on small segment of some good that God has for us Again, evil does not exist and is found only in th consciousness of the individual but not in the ap pearance itself. It has been wisely said that on

n's meat is another man's poison. For instance, p persons may be in the same set of circumstances. one may see it as evil and the other as good. od or evil in such a case lies wholly in the reac- n of the individual to the circumstances. Rain may a godsend to the farmer but a great disappoint- nt to the managers of a state fair.

The Scriptures deal with the problem of evil in allegorical fashion. In the 2nd chapter of Genesis ound the story of the Garden of Eden. *Garden of en* is the English version of the Hebrew *Gan-heden* t, freely translated, means a state of peace and mony. As long as man thinks only of God and odness he lives in this Edenic state of bliss, but en he begins to have thoughts contrary to God l His goodness he loses his Garden of Eden.

Charles Fillmore interprets this allegory in a y interesting way. He sees Adam as symbolizing ught, Eve as symbolizing feeling, and the serpent symbolizing the senses. He sees thought, feeling, l the senses all dwelling together with the Lord d in perfect bliss. The senses (the serpent) tempt ught and feeling to partake of the fruit of the ee of the knowledge of good and evil," and there trouble began!

When thought and feeling yield to the tempta- n of the senses and use their divine creative power sense gratification, they lose sight of the spiritual f; they are then hiding from the Lord God. The egory represents the Lord God as calling to Adam, Where art thou?" Here we see the spiritual self vays seeking to bring us back from our wanderings the realm of the senses, which is the realm of false

beliefs and corresponding false appearances that incorrectly called evil.

The story of Eden is true for us today. When put ourselves where we ought not to be in the rea of thought, we find ourselves where we do not wa to be in the realm of earthly living. We find o selves in a realm of appearances created by our o consciousness. It is here that we behold innumeral appearances of the great lie, the belief in the sence of God. Jesus did not believe this lie. looked through every appearance of evil and s only God and the power to create good. He look on the effects of man's false beliefs and saw o First Cause: namely, God, the good, all that the really and eternally is. From this belief in God sulted miracles of healing and adjustment whi proved that where there are no wrong or false beli no false appearances can endure.

The appearance of evil, then, is an appearan bred of man's false beliefs; not only the beliefs today and yesterday, but of aeons of time. The wrong beliefs exist only in man's consciousness a have no place in God's infinite good, which is alwa present in spite of all appearances. To be rid of e we must correct the false beliefs; we must be tr to Principle in thought and feeling and so ob Paul's command to "overcome evil with good When we learn, as Jesus did, to bring thought a feeling to the service of God, the good, we will lea how to use spiritual principles in working out life problems. We will be able to eliminate the mistak when we are able to say with the Psalmist, "I w fear no evil; for thou art with me."

# God's Fountains

HELEN REEVES KALB

MOST PERSONS KNOW that a mixture of two parts hydrogen and one part oxygen constitutes the substance termed water. And one knows that when the physical sense of thirst oused the drinking of water is the best way to fy the desire.

Cities, industries, and private homes can be built where there is an ample supply of good water. where do we find abundant plant life, as well nimal life? Along a stream. The larger the m is the more prolific is the life. A small creek runs only during an especially wet season does give life to beautiful age-old trees as does the with a deep channel brimful of running water.

nother illustration is that of man's use of water decorative purposes. Who has not thrilled at the of a fountain shooting streams of clear, pure r into the air, water that returns to the fountain- with such force that waves and ripples are sent in ever-widening circles until eventually they bsorbed by the parent water waiting to be re- and revitalized by the fountain.

How much like God is a fountain! He dwells in living being as the secret presence waiting to forth His pure, living waters. Perhaps this can plained by letting our imaginations construct a such as this: God is the one great fountain con- ly sending forth His streams of living water in

the form of divine love, abiding peace, joy, heal
and success—in short, all good. As these wat
shoot forth from the master fountain they fall
the surrounding channels and are transmitted to
fountains whose lines are open and available f
use. These smaller fountains in turn use th
streams and in like manner transmit them to oth
channels and fountains. How wonderful it is to
able to think of ourselves as fountains for God
we send forth to others the love, happiness, a
good that He has prepared for those who will b
lieve and trust in Him! And as waters in a decorati
fountain are kept fresh and pure through consta
use, so do we through our good deeds, kind wor
a helping hand, or a sympathetic ear keep fresh a
pure God's living stream in us.

Immediately I can hear someone question, "H
can I become a fountain of God when my life is
weary and troubled?" God created each of us for
definite but divine purpose which ultimately w
glorify Him if we properly accept our responsibi
ties.

Using the simile of God as a fountain with
each of us, we may ask the question, "How do I d
cover this fountain of goodness within me?" Th
question may actually be the beginning of our d
covery, for this question states our desire to find th
inner presence, the indwelling Christ who is "t
true light . . . which lighteth every man, coming in
the world."

In finding this fountain, then, we must begin
realize the inner presence of Christ and we must b
gin now, right where we are! We can do so by qui

telling God that we realize there is a presence thin us, a presence so great and so mighty that can do nothing but trust this presence. Even be re the advent of Jesus, God promised that those no trusted Him would be guided continuously, and ey would be "like a watered garden, and like a ring of water, whose waters fail not."

When we begin trusting in this presence, great ogress toward becoming a fountain is made. Then is that God works through us to send forth living ters to others. We realize that God leads us "be- le still waters," and in turning everything over to d we find a peace of mind that far surpasses any- ng we heretofore may have imagined.

Resting in this peace, we become still before God d He then has opportunity to disclose to us the ngs He would have us do, the good He would e each fountain send forth. Perhaps it is not the we ourselves would have chosen to do and per- s it is even distasteful, but because God wills good for us and for our fellow men, we con- ntly go forth to do and to serve. By allowing selves to be guided into service instead of rashly pting or rejecting responsibilities, we dredge per and enlarge our own channels to the main ntain.

A life that follows after God and the Christ t always be enlarging itself and becoming more more useful in the kingdom. Yes, each foun- must be continuously spurting forth pure water. Let us consider for a moment how we may make fountain life more of a thing of beauty and serv- o God. We can do so, first, by prayer. There is

hardly any act a Christian performs that puts I in closer communion with the divine than d prayer. Certainly it is the noblest exercise of ma mind.

We have been told that there are six phases prayer to which we should attend daily. First, wh arising each morning we should offer a prayer praise and adoration. What a fitting way for a n beginning and how wonderful it is to start each with praise! Second, we must recognize God's gre ness. By doing this we will keep a proper persp tive of ourselves and thereby erase any mark of rogance or false pride we may have acquired. D ing this period we should reflect on God's love mankind and His great mercy and kindness for m and we should strive to love the world as God lo it. Third, we should daily spend some time in int cessory prayer and in loving others. Jesus gave u new commandment when He said: "A new co mandment I give unto you, that ye love one anoth even as I have loved you . . . By this shall all m know that ye are my disciples, if ye have love one another." The fourth phase recommended is to p for guidance in order that we may be sure we are ing God's will. One of the great clauses of the Lor Prayer as He gave it to the apostles and to succe ing generations is: "Thy will [God's] be done, in heaven, so on earth."

Toward the close of the day comes the fifth asp of this prayer schedule: self-examination. We sho not examine ourselves in comparison with oth but we should only consider the advantages we o selves have had. We should consider our frie

d our blessings, and we should also consider our lures and the times when we did not listen to e promptings of the Spirit within us. Such an ex-ination as this gives us newness of mind and of ort; it gives us a desire and determination for per-ction that we have never before known.

As we retire after the day's activities, we prac-e the sixth part of this schedule. We pray by com-tting our lives into the hands of God, knowing at the morrow will bring His good to us, the auty of the sunrise will mark a new beginning.

Another way of improving our fountain is always recognize the "presence of God" within. As other Lawrence stated, "The time of business does t with me differ from the time of prayer, and in e noise and clatter of my kitchen, while several rsons are at the same time calling for different ngs. I possess God in as great tranquility as if vere upon my knees at the blessed sacrament."

Blessed is the man who, though faced with the rrowing experiences of managing a business, serv-; the public, wrestling with personnel problems, even driving in congested traffic, can live and re-as if only God and he existed in the world. How eet is the water, then, and how beautifully it ays forth from this man's fountain to display all d's magnificent spectral colors.

"There was the true light . . . which lighteth ery man, coming into the world." Pure, living ter is within each of us; therefore, it is our duty send it on to others for their use.

An example of what happens when we do not ognize the Christ within can be shown in this

way: Fresh, flowing water enters the Dead Sea or to be engulfed in its inactive, salty, polluted wate This basin is located where it receives the fre waters of the Jordan River and of a number of min streams that are fed by the melting snows of t mountains. One can see immediately that in t Dead Sea a vast amount of water is received a yet nothing is given out.

Naturally, there is some beauty in the Dead S as there is in lives that do not seem to transmit go to others, but the beauty is hard to find. One auth tells us that the sunrise and sunset there are tonishingly beautiful. But he also adds that the pre alent sterility, the dry, burnt look of the shor the dreary salt marsh, and the fringe of driftwo around the margin go far to justify the name th for so many ages has been attached to the lake. Mo ern research has resulted in proving satisfactor that the Dead Sea exists in very nearly the same fo and area as in the time of Abraham. It is stagnan Webster's definition of stagnant is: "Not flowin hence, foul from want of motion; not active; dull.

Thus it is with us if we are not aware of t presence of God within. We become dull and ina tive. We do not grow or enlarge our spiritual p ceptions. If we are not aware of the inward lig we do not thrill at the observance of an unust cloud formation or feel humble at the sight of a de cate half-opened rose, moist with dew. Without th secret presence the strains of a great symphony c hardly inspire us.

The great Quaker, Thomas R. Kelly, early in l life learned of the "light within" and declared,

n going to make a miracle of my life." All who ve read any of his essays know he did just that! his writings he does not tell of extensive travels of great achievements. Instead, he tells of God d of abandoning all else but doing the will of od. In this way he finds himself in God.

We, too, can make a miracle of our lives if we uly seek God with all our hearts. To find Him we ust become one with Him and realize God is all. e is our inner light, our secret presence, and our untainhead. If we know this, life takes on a new pect for us. As we "find ourselves in God" we perience the deep, abiding peace that enables r fountains to send forth pure life-giving water to hers in order that they, too, may live, that they ay drink of the water of life and not thirst again.

Life can never be dull, stale, inactive, or stagnt if we only believe and accept the promise Jesus ve us when He said, "Whosoever drinketh of the ater that I shall give him shall never thirst; but the ater that I shall give him shall become in him a ell of water springing up into eternal life."

Thus, we see that by acknowledging the inwelling presence of God, not only is our basic thirst tisfied, but life becomes so full, free, and active r good that it is comparable to "a well of water ringing up."

With this stream of divine life bubbling forth ithin us we realize that we are channels for God's aster fountain, through which His work is acomplished. It is through us that the flow from e master fountain reaches the persons devoid of is revitalization.

# *Faith Is Power*

GERTRUDE CRAMER WILLIAMS

THAT YE MAY KNOW . . . the exceeding grea ness of his power to us-ward who believe."

"Anxiety is the rust of life, destroying it brightness and weakening its power.—A childlik and abiding trust in Providence is its best preventiv and remedy."

A great number of people feel that life is on gigantic problem. Do you? Are you anxious an troubled about everything? Many persons go throug life fretting and worrying about what is to be, wha has been, or what might have been. Some person say that anxiety is a temporary disturbance of th mind regarding a certain event, object, or purpos and others say that anxiety is a lack of faith. A tually, no one lacks faith, for faith is a God-give gift that we possess as an attribute of our natur Faith may lie dormant, and very often it needs t be awakened, but it can become very powerful whe brought into action. When our faith is weak we ar filled with doubt, but when it is strong we can con quer any difficult situation in our lives.

Faith is the root of every blessing. If one wishe to gain greater strength, poise, happiness, and su cess in life, he needs only to exercise faith, for fait is power; faith is God working through us. Faith God in action. We are all familiar with Tennyson words, "Closer is He than breathing, and near than hands and feet," yet many of us do not demo

trate belief in these words, words that are im-
artially applicable to the lives of all men. Faith
the divine presence produces only good in our
ives, and lack of faith produces anxiety and trouble.
Vould it not be wise to awaken this gift of faith?

Jesus knew that God is always ready and willing
o help His children. If this were not true, the life
nd ministry of Jesus on earth would have been
utile. Jesus knew humanity and all its frailties.
Ie also knew people's needs and how these could
e met. Did He not say, "With God all things are
ossible," and "If ye have faith as a mustard seed,
e shall say unto this mountain [your anxieties and
oubles], Remove hence to yonder place; and it
hall remove"? Did not Jesus say, "Be not . . .
nxious," and "Have faith in God"? If we have
rong faith we do not doubt. If we seem anxious
nd doubtful, we are showing more belief in evil
han in good. Too, when we fear, we limit our ability
nd power; therefore, to overcome difficult situations
e must develop our faith. Sometimes strong faith
ems to be a difficult thing to attain, for it does
ot burst forth suddenly in the consciousness but
mes gradually and slowly. Though your faith may
as small as a mustard seed in the beginning, if
ou develop and cultivate the art of using this faith,
will grow.

Our attitudes toward people and things are the
easure of our faith in God, for if we have erroneous
titudes or if we permit negative suggestions to
owd our lives, our faith is weak. Not only do nega-
e suggestions or thoughts in our lives show that
r faith is weak, but they weaken it even more. We

must be cautious of these suggestions because neg tive thoughts can destroy our faith.

It is true that these negative suggestions ve often come from the outside or material world, ar we may find it difficult to remove the roadblocks our good on the path of life. Suggestions of horro fear, or the like do come from people, newspaper radio, or television, and we must refuse to acce them in our mental world as realities. We must n be anxious about them. Jesus said, "What *is that* thee? follow thou me." Did He not suffer in ord to show us how we can eliminate every adverse co dition in our lives and rise triumphant? Did He n say, "It is your Father's good pleasure to give you th kingdom"?

We can of ourselves do nothing, but "with Go all things are possible." Every problem, every dut and every obligation can be victoriously faced if w but use greater faith, if we but trust in the pow and wisdom of the indwelling Spirit. No matt what anyone says or what the world at large b lieves, we must first believe that God is the on power and that He alone can do all things. In th way we affirm the reality of the divine presence. W acknowledge, we accept, and we believe in it. If th sun can melt ice, if spring can transform an ug bulb into a golden daffodil, if nature can gradual transform a wee acorn into a majestic oak, the there must be something working in us that can di solve anxieties and remove man-made roadbloc to our good.

In order to master the technique of piano playin we must study, we must practice scales, chords, an

inger exercises. In order to become good swimmers we must practice various strokes, and we must develop the muscles of our bodies through physical exercises. In like manner, we must take mental exercises to build up the attitudes that will keep our minds free from doubt and fear. The process is simple—we persistently use affirmations of Truth until old thought patterns have melted away and have been replaced with new and positive good ones. It is said that continuous fresh, clear water running into a slimy, stagnant pool will eventually purify and clarify the pond. So it is with faith. Positive thoughts and attitudes will eventually remove all doubts and fears.

As we realize and become more aware of the belief in good and as we live in greater expectation of blessings in our lives, our faith will grow until we will joyously accept the activity of God in our lives.

Faith in All-Good attracts desirable conditions to us. Just as in the physical world like is attracted to like, so in the spiritual world positive thoughts attract positive conditions. Faith in the good, in joy, hope, and courage, has remarkable power. While harmful thoughts and emotions cause troubles, positive and good thoughts such as love and hope produce happiness and a sense of well-being. Because we have faith we are never alone; we are never apart from God, from His wisdom, His power, His love, and His great abundance. When we cultivate faith we recognize God at the center of our being, and we also recognize the divine presence in all people everywhere.

When we develop our faith we are reborn and

we can overcome any troublesome condition in ou lives. Our outward experiences change to confor to our inner beliefs. We learn with ease to put lov and courage in the place of anger and fear. We be lieve in good and in good only. When we learn t draw upon our faith we are accepting Jesus' promis that we can "move mountains." With this faith then, living becomes fulfillment of God's plan.

As Emerson so aptly phrased it, "All I have see teaches me to trust the Creator for all I have no seen." Such a faith will satisfy our every longing Too, by this faith God opens to us the rich treasur of eternal life. With this faith we become mor Christlike, for as we seek God we try faithfully t express His great love. As we become more an more like God in thought, word, and deed we a tain greater happiness and increased health, wealth and tranquillity.

## FAITH

Gray skies. Mist and murkiness and fog.

That dismal feeling of depression and snuffed-out enthusiasm.

That dragging weariness of heart and sense of hopelessness.

Then suddenly the sun comes out in golden splendor like a gorgeous gift emerging from its tissue-paper wrappings.

We are instantly filled with bright new enthusiasm and energy and vim.

Sun behind a cloud! Gift within the wrappings!

O we of little faith!

—*Orlena Pinkston*

# *I Meet My God in Silent Prayer*

from the writings of

CHARLES FILLMORE

*Illumination:* I have faith in the inner light and I obey its leading in all that I do.

*Prosperity:* I have faith in the Spirit of God working in and through me to increase and to make manifest my prosperity.

*Healing:* I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.

INSTRUCTIONS: Peter, who represents faith, was the first apostle called by Jesus. Faith is fundamental to spiritual unfoldment, and it is developed through consistent prayer. "Have faith in God" Jesus commanded. In obedience to His word we turn to our Father day after day in prayer, and there comes the assurance that His spirit dwells in us. As we acknowledge Him as the light that illumines our minds, the substance that prospers our affairs, and the life that heals our bodies, our faith increases and becomes the "rock" upon which our church, or aggregation of spiritual ideas, is built.

In considering the character of faith, we mus start, as we do with everything else, in the one Minc God must have had faith in order to ideate the un verse before it was created; and man, being lik God, must base his creations upon faith. Faith i innate in man. A favorite definition of faith is "Faith is assurance of things hoped for, a convictio of things not seen." It is by works of faith that w develop our soul and heal ourselves.

Faith is a power of the spiritual mind, but in al the realms of existence we find faith. The founda tion of faith is in the spiritual, but wherever yo find the mind at work you find faith. Faith in it highest form is an exalted idea. And what is th most exalted idea that man can have? That he i spiritual; that he is related directly to the one grea Spirit, and through that Spirit he can do might works by faith.

Now this faith that we are all cultivating an striving for is built up through continuous affirma tions of its loyalty to the divine idea, the higher sel You must have faith in your spiritual capacity.

Truly the Lord is in the midst of us. When w turn toward the omnipresent light of Spirit in faith our eyes are opened to the astonishing fact tha this seemingly material body and these tempora surroundings conceal the immanent God.

Confident of dependable, inner, spiritual guidanc affirm with faith:

*I have faith in the inner light, and I obey i leading in all that I do.*

In what do you have faith? In outer things? If so, you are building shadows without substance, shadows that cease as soon as your supporting thought is withdrawn from them, forms that will pass away and leave you nothing. If you would demonstrate true prosperity, you must turn from things and, as Jesus told His disciples, "have faith in God." Do not have faith in anything less than God, in anything other than the one Mind, for when your faith is centered there, you are building for eternity. Mind and the ideas of Mind will never pass away. There will never be an end to God. There will never be an end to Truth, which God is. There will never be an end to substance, which God is. Build with the divine substance, cultivate faith in realities and "lay up for yourselves treasures in heaven."

The foundation of every work is an idea. Faith is that quality of mind which makes the idea stand out as real, not only to ourselves but to others. When others have faith in the thing you are doing, making, or selling, they see it as real and worth while. Then your success and your prosperity are assured. Only what exists in whose becoming really visible or valuable you have great faith. Whatever you put into substance along with faith will work out in manifestation in your world.

Acknowledge your faith in God by affirming:

***I have faith in the Spirit of God working in and through me to increase and to make manifest my prosperity.***

Faith healing through prayer has become a practice founded on principles that never fail when rightly applied. When we "take with us words" and attempt to go into God's presence, our faith in Him is the power that swings wide open the gate that leads into the inner kingdom.

We can have fullness of life by realizing that we live in a sea of abundant, omnipresent, eternal life, and by refusing to allow any thought to come in that stops the consciousness of the universal life flow. We live and move and have our being in life Mind life. Your life will never wane if you keep in the consciousness of it as Mind or Spirit; it will increase and attain full expression in your body. If you have faith in the life idea in your consciousness, your body will never be run down but will become more and more alive with spiritual life.

We must think life, talk life, and see ourselves filled with the fullness of life. When we are not manifesting life as we desire, it is because our thoughts and our conversation are not in accord with the life idea. Every time we think life, speak life, rejoice in life, we are setting free, and bringing into expression in ourselves more and more of the life idea. Here is the place of abundant life, and we can fill both mind and body, both our surroundings and our affairs with glad, free, buoyant life by exercising faith in it. In the power of the Holy Spirit affirm

*I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.*

# "I Will Not Fear"

DO YOU WANT to be free from fear? Of course you do. We have all felt the pangs of fear. Many of us have wrestled for long, tedious hours, days, weeks, and even years with some fear of which we might have rid ourselves instantly if we had understood the total unreality of fear and the absolute power and presence of God that is everywhere evenly present throughout the universe.

Yes, our fears seem very real to us, and anyone would have difficulty convincing us otherwise. We keep right on telling ourselves that our fear is to be feared; nothing can dislodge the destructive fear, so fixed has it become in our minds. We must let go of this destructive thought of fear by replacing it with faith in All-Good. For example, instead of saying, *"I'm afraid of catching cold,"* say *"I never catch cold, for I am well, strong, and perfect."* Instead of saying, *"I'm afraid I'll fall,"* say, *"I am poised and balanced in Christ."* Instead of saying, *"I am afraid I'll never be a success,"* say, *"I am a success."* Thus we can see how letting go of a destructive fear thought and replacing it with an opposite faith thought will help to rid us of a fixed belief in fear.

Within each individual lies the power to overcome fear. No one else can do it for us. Do we give anything the power to hurt because of the fear thought we hold about it, or do we give it the power of good by holding faith (Godlike) thoughts? We cannot hold both fear and faith thoughts at the same time.

Our minds are our own, therefore it is up to us t decide the kind of thoughts we want to hold. It take less energy on our part to hold the right kind o thoughts, thoughts that build up, than it does t hold fear thoughts, which tear down. Then too, le us stop to think of the destructive effect of fear o our bodies and to our own peace of mind. We a want to be strong, hale, and happy, and we cann have these ingredients in our lives if we harbor fea

It is the innate desire of every child of God t be free mentally, physically, and financially. If onl we could get rid of our fears for all time, but seems that no sooner do we get rid of one fear tha another makes its appearance. Fear looms up befor us like a great monster, each worse by far than i predecessor.

What is fear? Let us analyze it. Fear is a belie in evil. Fear is faith in some negative condition o thing. Fear is not real, because it is not of God. A that God made is good. God did not make anythin for man to fear. Fear is nothing—no thing. It ha no reality. It cannot be true, because only God an His good are true. Fear comes into a person's lif when he forgets God and lets an opposite power o belief in evil come into his life.

If we want to get rid of fear we must convin ourselves of its unreality, know that it is not rea As long as it seems real to us we cannot conquer o overcome it. If we do not master fear it will mast us and we shall become its slaves. We do not wa to be slaves to fear, held and bound under its cha of destructive force. If someone tried to make slav of us by hobbling our legs with a heavy ball a

hain, we should no doubt resist and rebel at once. Yet we carry around with us year in and year out fears hat haunt and drag us down both mentally and physically.

Fear makes us unfit to cope with the situations nd conditions we have to face in life. Under the pell of fear we become timid weaklings, cowards nable to meet life in a happy, wholesome manner s a child of God should. Fear causes much suffering nd inharmony. It is at the bottom of all sickness, isease, and poverty. Did you ever tremble with ear? Did you ever say, "I'm so afraid, I can't even hink straight," or, "I'm sick with fear"?

The thing you fear has no power to hurt you. he only power that fear has is the power you give by conjuring up fanciful imaginary beliefs about . One person may have pet mice that he enjoys laying with, while another person will jump on a hair at the sight of a mouse. One person gathers oldenrod to decorate her home, while another fears . The nurse or doctor works fearlessly in places of ontagious disease, while the ordinary layman fears go near. One person fears certain foods that his eighbor relishes. Another person fears and avoids eeting people whose company others enjoy. Do ou see who gives fear its power? What attitude are ou taking—fear or faith? What place are you giv-g to fear?

How can we overcome fear? We must faithfully knowledge God as the one and only presence and ower in life. If God is the only presence and power, ere can be nothing to fear unless we ourselves give mething the power to harm. In order to overcome

fear we must increase our faith in God. When we are fearful, we are having faith in the negative or evil side of life. Our faith must be built upon a firm foundation of good, with God as the only presence and power in the whole universe.

Faith moves mountains of doubt and fear. You recall what happened to Peter when he allowed doubt and fear to enter his consciousness while walking upon the water. As long as he had faith in good (God) he was able to walk upon the water, but when he let thoughts of fear take possession of him he began to sink. It was not until he stretched forth his hand in faith to Jesus that he was again able to rise above the negative fear thoughts.

Faith must be put into action in our every thought, word, and deed. It is this active faith that is the remedy for all fear. The remedy for fear is action. Are you afraid to do the thing that you know ought to be done. Go ahead and do it. Your fear will vanish like a shadow in the doing. This is putting faith into action. We can sit at home and repeat affirmations from now until doomsday on the unreality of fear and of God as the only presence and power in our lives, but it will accomplish little unless we put our faith into action. How can we do this? Simply by doing the thing we are afraid to do.

Let us see how one woman used active faith and dealt with a fear of water. As a little child she had been thrown into a lake by some of her playmates. Her fear of water so increased that even as a grown woman a trip on a ferry boat terrorized her. Many times she had tried to overcome this fear by sheer force of will power, but it did not help her. Find

ng Truth, she applied its principles. She realized the llness of God as the only presence and power in ıer life and of the nothingness of fear. Then through ctive faith she set out to overcome this fear by do- ng the thing she was afraid to do. She did not try n one bold leap to swim the English Channel, but y degrees she graduated from the brook at the back f the house to the pool, then to the lake, then to the cean, and today she holds several certificates of rowess as a swimmer.

Usually we find that it is the things we have eared that finally make their appearance in our ves and affairs. You recall how the things that Job eared came upon him. I am sure we all agree that is a waste of time to spend hours each day fearing omething that in all likelihood will never come pon us. Much time is spent in this negative busi- ess of holding fear thoughts rather than faith houghts.

Fear allows our imaginations to run away with s. Perhaps we meet a friend on the street who sug- ests that we are not looking well. What often hap- ens? We allow the fear of sickness to enter our inds and take possession of us. If we do not start practice Truth at once we begin to feel "down the dumps," tired, sick, and fearful. Perhaps we t our fear outpicture some old ailment and we on find ourselves on the verge of sickness. We ust learn to deny every negative suggestion of fear nd evil at once, before it has time to become deep- ated.

The medical profession today realizes the harm- l and destructive effects of fear and worry on the

body. Worry is akin to fear. Fear and its allies ar at the bottom of all sickness and disease, becaus they weaken and tear down the body. Let me cit two cases. One is that of a woman who feared cance so much that she finally died of it, although her sur geon after both the first and the second operatio assured her that there was no sign of cancer. Th other is that of a woman who had all the indication of a malignant cancer according to medical tests Through her study of Truth and her unwaverin faith in God as the only presence and power in he life she was completely healed. Her faith (not fear had made her whole.

"Perfect love casteth out fear . . . he that fearet is not made perfect in love." There can be no fea in them that love God. To love God means to ac knowledge Him as the only presence and power an to try always to follow His law. "He that loveth no knoweth not God; for God is love." Fear and lov cannot exist together. We can either have love o fear, but we cannot have both at the same time. It i for us alone to decide whether we want to be gov erned by love or fear. Which shall it be?

The cases of two women who both feared meet ing people come to my mind. Neither of thes women felt the love of God nor the love of neigh bor. One of them became so obsessed with hallucina tions and fear of what others were doing and sayin about her that she shut herself up in her house an finally became demented and died in an asylum. Th other woman was led to the study of Truth and thu to the realization that God is the only presence an power in our lives. She came to feel that she was

child of God and that these people whom she feared were also children of God. She affirmed: *"I am a child of God. God loves me."* She welcomed and blessed every opportunity to meet people and made it a practice to go to those places where people gathered. As her love and faith in people increased, her fear vanished. Today, as a student of Truth, she is meeting many people both socially and in a business way.

Fear is a destructive force in business. No person can ever hope to be a success if he lets fear govern him. Fear shows forth in a person's actions and is readily felt by others with whom we are doing business. They feel our fear and react to it. One man through active faith was able to rebuild a failing business, while another man in similar circumstances allowed fear thoughts to enter into his consciousness and lost everything. The first man took an active faith attitude, while the latter let fear dominate him.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This statement from the Bible tells us plainly that God did not give us the "spirit of fear." If God did not create fear, it must be of man's own making. God did create power, love, wisdom, and intelligence, and all these qualities He placed within man as possibilities through whose development and expression he could manifest the kingdom of God here on earth.

God having given us the "spirit . . . of power," we through Christ can do all things. "With God all things are possible." With God's spirit of love within our hearts we know that love, peace, and harmony

must manifest themselves in our lives and affairs. "Love therefore is the fulfillment of the law." Love dissolves all error, sin, fear, and hate. Having the "spirit of a sound mind," we acknowledge the God-Mind, the Christ Mind within us, which is peaceful, powerful, poised, and always at work to create good. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Let us make the following Biblical statement often: "The Lord is my helper; I will not fear."
—*Van Scoten*

## LENT

I shall keep Lent by fasting from my thinking
Of unforgiving thoughts, from doubt and fear;
I shall think faith and love and thus be linking
My heart to heavenly blessings through the year.

I shall abstain from bitterness and malice
Through all the penitential Lenten days:
My soul uplifted like a golden chalice
For life to fill with gratitude and praise.

Then I will go into my secret garden,
And kneeling down in reverential prayer,
My sins I'll ask my Father-God to pardon
And in sincere repentance leave them there.

—*Evelyn Gage Browne*

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

*Lesson 9, March 3, 1957*

UNITY SUBJECT—*Inheritance and Possession.*

INTERNATIONAL SUBJECT—*Confessing Christ Today.*—Matt. 16:13-27.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many

things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.

26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

27. For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

GOLDEN TEXT—*But who say ye that I am? . . . Thou art the Christ, the Son of the living God.* —Matt. 16:15, 16.

SILENT PRAYER—*Through faith I perceive that I share the divine nature.*

When Moses asked by what name he should identify God to the captive Children of Israel in Egypt, who no longer knew the name Jehovah, he was told: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." By this term God designated the universal nature of the life principle; for everyone, great or small, bound or free, uses the words I am to express his identity. Through this means he identifies himself with his will, his faith, his works, his intentions, his hopes, aspirations, desires, and also his fears. Only a conscious

creature, and one possessed of self-consciousness, makes use of this universal symbol of consciousness.

Jesus who, like the prophet Ezekiel, called himself the "Son of man," implied the term I AM in His question, "Who do men say that the Son of man is?" If He had defined it for His apostles rather than putting it in the form of a question, He would doubtless have said, "I AM, the Son of man, and I AM, the Son of God." In the first place, He would have identified Himself with the human race, which He had come to save; and in the second place, with the divine life principle, which He expressed with saving power and in saving degree. Metaphysically, Christ is the "only begotten Son" of God, the ideal man in God-Mind. The "Son of man" is this ideal man, or God's idea of man in expression. Each of us inherits the divine nature, but we must enter into our inheritance and take possession of the divine by expressing it in our lives. There is no way of possessing it except in expression, for our nature is an inner endowment. Unless we express our true self, we are like an heir who has never heard of the inheritance awaiting him and goes through life deprived of the riches that might be his for the claiming.

The race man lacks a standard of judgment in accounting for excellencies that he does not understand. He not only lacks judgment, but his understanding of reality is faulty. He cannot explain Jesus Christ: "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." John the Baptist was one of Jesus' contemporaries, and his death took place only after Jesus began His

ministry. How his spirit could have entered into Jesus, making of Him a different person, the natural man does not explain. Jesus could have been Elijah, Jeremiah, or one of the other prophets only through reincarnation. Elijah had already been reincarnated in the person of John the Baptist, although it was Elijah and not John the Baptist who appeared on the mount of Transfiguration.

Jesus was an original entity or individual, just as each one born into the world is a unique expression of the I AM, or life principle. In His case, the expression was perfect and complete; in others it is partial. To demonstrate to us that we, too, can perfect life and live it from its inner center was the work for which He came into the world and the work that He finished. He did not finish the healing of the sick, the feeding of the hungry, or the preaching of Truth. These things still have to be done and their completion is not yet in sight, nor will they be until the world is remade in the pattern of the Christ Mind. What Jesus finished was the work of perfecting the Son of man in the Son of God, of lifting the one consciousness up to the other and making it one with the supreme Being.

What we must now do is to make His work universal. We are individuals, but we are also citizens of one world; and unless we make our oneness clear to all and bring all men to a realization of their universal welfare through co-operation rather than through strife and conquest, we shall not finish our work as He finished His. His was the task of beginning in a wide, largely unknown world; ours is the task of completing in a world grown small

rough the expansion of intellectual ideas, the dis-
veries of scientific research, and the over-all de-
lopment of human ingenuity. All that we now
ed is to lose ourselves, our petty, personal inter
s, and our selfish desires to hold and profit by our
aterial wealth and creative skills in the larger work
convincing the planet that its destiny as a realm
Godlikeness (the kingdom of heaven) is to be
hieved only through universal peace and good will.
this entails the sharing of resources or the inter-
ange of commodities according to the peaceful re-
irements of the various nations, such sharing and
erchange is far preferable to the cost of perpetual
rs and schemes for conquest and subjugation.
rs is the work of convincing the world that peace
ys all—both the haves and the have nots—and of
lucing them to try a joint plan of peace and good
ll with mutual helpfulness in real earnest.

QUESTIONS

1. Who uses the I AM and for what purpose?
2. How did Jesus Christ use the I AM?
3. In a metaphysical sense, what is the Christ?
4. How do we take possession of our divine inheritance?
5. What work did Jesus finish: What did He leave unfinished?
6. What is our work, and how must we finish it?

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*Lesson 10, March 10, 1957*

UNITY SUBJECT—*Patience and Forgiveness.*

TERNATIONAL SUBJECT—*Forgiveness Unlimited.*
—Matt. 18:21-35.

21. Then came Peter and said to him, Lord, hov oft shall my brother sin against me, and I forgive him until seven times?

22. Jesus saith unto him, I say not unto thee, Unt seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unt a certain king, who would make a reckoning with hi servants.

24. And when he had begun to reckon, one wa brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay his lord commanded him to be sold, and his wife, an children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshippe him, saying, Lord, have patience with me, and I will pa thee all.

27. And the lord of that servant, being moved wit compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of hi fellow-servants, who owed him a hundred shillings: an he laid hold on him, and took *him* by the throat, saying Pay what thou owest.

29. So his fellow-servant fell down and besought him saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him int prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done they were exceeding sorry, and came and told unto thei lord all that was done.

32. Then his lord called him unto him, and saith t him, Thou wicked servant, I forgave thee all that debt because thou besoughtest me:

33. Shouldest not thou also have had mercy on th fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him t the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, i ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Lord, how oft shall my brother in against me, and I forgive him? until seven times? esus saith unto him, I say not unto thee, Until even times; but, Until seventy times seven.*—Matt. 8:21, 22.

SILENT PRAYER—*I do not get out of patience ith others. I observe the Christ standard of im- ersonal love.*

Unlimited forgiveness can be practiced only by ose who are impersonal in their attitude toward hers or who are responsive to love rather than to ate. The self-effacing character is the strong char- ter. He in whom love is the dominant factor does ot hold grudges and pays no heed to slights. In- ead he is on the alert for an opportunity to serve en, adapting himself to their needs in order to lp them effectively on the level on which they live d think.

To discuss errors with one person alone, the err- g one, is the way to prove sincerity, humility, and ve. These qualities combined are sufficient to over- me most cases of dislike and call forth love and a sire to make amends in turn. When we think how eat a debt has been forgiven us we are not slow forgive others their small offenses against us.

Divine Mind is as impartial as sun and rain. We e to develop like impartiality and express it. If no or error is beyond forgiveness there can be none serving of unending punishment. The unre- ntant are to be dealt with by gentle means and s be made ashamed to continue in their erroneous ys. If they persist in so doing they are to be left

alone.

Unyielding faith is required to show us the justi of unlimited forgiveness in cases of pretense ar hypocrisy especially. He who is unable to forgive wrong binds himself as tightly as the one who h wronged him. If he can see the importance of kee ing his mind free from resentment he is far along th road toward impersonality and impartiality, the tw great freeing agencies of mind.

The test of impartiality is the ability to say n as readily as yes when the occasion demands it. Pe sonality is prone to grant unearned favors where impersonality hews to the line and leaves everyon free to work out his own salvation.

Greatness of Spirit is the opposite of person greatness. It cannot be bestowed but must b achieved. Spirit is free, but to be effectual it mu be captured and expressed in the life. This done, th life is elevated regardless of the cost in self-sacrific "Whosoever would become great among you, sha be your minister; and whosoever would be fir among you, shall be servant of all." The servant o all has the least time for thought of himself, an gives himself for the good of all. In so doing h merges his life with the universal. God, who is i finite power, is the supreme servant. Spiritual la applies to all alike, and all are treated alike, just a all share in the rain and the sun. God's blessings a for all His children.

The teaching that the Son of man came to giv His life in a special way that others could not follo or emulate is a mistake. Everyone is to minister t others and ransom other lives as though life itse

pended on this action, which indeed it does. Such ving of one's life does away with the taking of life others. Jesus neutralized the action of those who it Him to death by forgiving them freely and fully, en praying for them as they nailed Him to the oss.

To understand all is to forgive all, we are told; d it is true that understanding opens the heart to ve, which always forgives. Therefore the effort ould be not to forgive but to understand, when rgiveness follows naturally and easily. Jesus unrstood why James and John wanted the principal ats in the kingdom. He told the disciples, "Ye ow that they who are accounted to rule over the entiles lord it over them; and their great ones excise authority over them." Having been lorded over others, James and John thought it desirable to cupy a position where they in their turn might d it over others. The natural man plays at this me of alternate high and low, but the man of iritual understanding seeks to serve others without ought of or desire for worldly pre-eminence. The gdom over which he rules is the domain of his n life. There he may become a king in his own ht by virtue of self-dominion.

QUESTIONS

1. To make unlimited forgiveness possible to the mind what attitude is essential?
2. What is the test of impartiality?
3. How is the habit of holding grudges overcome?
4. How should we deal with those who are at fault in their attitude toward us?
5. Where may each one become a king in his own right?

## *Lesson 11, March 17, 1957*

UNITY SUBJECT—*The Source of Man's Dominio*

INTERNATIONAL SUBJECT—*"By What Authority?*
—Matt. 21:23-32.

23. And when he was come into the temple, the chi
priests and the elders of the people came unto him as h
was teaching, and said, By what authority doest thou the
things? and who gave thee this authority?

24. And Jesus answered and said unto them, I als
will ask you one question, which if ye tell me, I likewi
will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heave
or from men? And they reasoned with themselves, sayin
if we shall say, From heaven; he will say unto us, Wh
then did ye not believe him?

26. But if we shall say, From men; we fear the mult
tude; for all hold John as a prophet.

27. And they answered Jesus, and said, We know no
He also said unto them, Neither tell I you by what au
thority I do these things.

28. But what think ye? A man had two sons; and h
came to the first, and said, Son, go work today in th
vineyard.

29. And he answered and said, I will not: but afte
ward he repented himself, and went.

30. And he came to the second, and said likewis
And he answered and said, I *go,* sir: and went not.

31. Which of the two did the will of his father? The
say, The first. Jesus saith unto them, Verily I say un
you, that the publicans and the harlots go into the kin
dom of God before you.

32. For John came unto you in the way of righteou
ness, and ye believed him not; but the publicans and th
harlots believed him: and ye, when ye saw it, did n
even repent yourselves afterward, that ye might belie
him.

GOLDEN TEXT—*The multitudes were astonishe*

*his teaching: for he taught them as* one *having thority.*—Matt. 7:28, 29.

SILENT PRAYER—*I seek in all things to express od will.*

The truth that life rests on a spiritual basis is ming into more general acceptance now than at y other time in history. Jew and Gentile, Christian d non-Christian alike are recognizing the power mind. Even those who depend on material force gain their way are not inclined to disregard altoher the weight of opinion, but recognize the wer of ideas to rule the world. The mental realm slowly but surely displacing the physical as an unhiable reality.

Man's acceptance of divine authority however ld be helped forward by a clearer understanding the all-embracing nature of Divine Mind. Man is ne to believe in both good and evil as real and as onsequence to be halfhearted in his acknowledgnt of the authority of God. The good alone is e.

Some persons acknowledge a great First Cause do so in an academic spirit, as they might the ts of mineralogy or astronomy, with no vital conusness of their individual relation to God. A ture of God as the First Cause, while a great th, represents only one aspect of God and seems nitely remote from our everyday interests.

Jesus acknowledged God as Father, the most mate relation that could subsist between man and infinite. The authority of God the Father would m to be not subject to question, but the natural

man disputes it out of a love of asserting his freedom of judgment.

To acknowledge the authority of Divine Mind to affirm that we are products of mental or spiritual power. To acknowledge the truth of this statement and fail to follow it up in action is to fall short in obedience to the law of our being. It is to say, "I go sir," and remain behind. No one will ever inherit divine power by such tactics.

To deny the existence or operation of spiritual law in the universe while keeping one's conduct in line with what is right and true is equivalent to refusing to do the will of the Father—but doing it nevertheless without realizing what one does. Of course one's actions may harmonize with one's words, but it is the actions that more nearly reveal one's true spirit.

Those who have "sinned" or fallen short of fulfilling the law may win their way back to their rightful place in the kingdom of peace through faith in the power of denial and reliance on the redemptive power of the Christ Spirit, as they will to express it. Such is the power of a change of mind to remake the life that one who has been far below the average in all right expression may "repent" or change his whole outlook on life together with his manner of living, and be forgiven and restored to normal, right expression.

The person who is in bondage to custom and tradition finds it is easier to keep the letter of the commandments than it is to keep the spirit of the commandments or to apply his faith in the good in a practical way. By keeping the letter of the law he

les out original inspiration. Man cannot realize the urce of his dominion or exercise that dominion ight before he loosens the hold of man-made cus-m and tradition on his life and put in their place e authority of intuitive Truth and original inspira-on. In the sole quest of Truth he keeps the law of s being.

QUESTIONS

1. How is the authority of God acknowledged by man?
2. Interpret the action of the son who said, "I will not," but who afterwards went to work in the vineyard.
3. How can man realize the source of his dominion?
4. How can he exercise this dominion?

## *Lesson 12, March 24, 1957*

NITY SUBJECT—*The Recognition and Application of Truth.*

TERNATIONAL SUBJECT—*Are We Hypocrites?* —Matt. 23:13-15, 23-28, 37-39.

13. But woe unto you, scribes and Pharisees, hypo-es! because ye shut the kingdom of heaven against men: ye enter not in yourselves, neither suffer ye them that entering in to enter.

15. Woe unto you, scribes and Pharisees, hypocrites! ye compass sea and land to make one proselyte; and en he is become so, yet make him twofold more a son hell than yourselves.

23. Woe unto you, scribes and Pharisees, hypocrites! ye tithe mint and anise and cummin, and have left alone the weightier matters of the law, justice, and rcy, and faith: but these ye ought to have done, and to have left the other undone.

24. Ye blind guides, that strain out the gnat, an swallow the camel!

25. Woe unto you, scribes and Pharisees, hypocrite for ye cleanse the outside of the cup and of the platte but within they are full from extortion and excess.

26. Thou blind Pharisee, cleanse first the inside of th cup and of the platter, that the outside thereof may becom clean also.

27. Woe unto you, scribes and Pharisees, hypocrite for ye are like unto whited sepulchres, which outward appear beautiful, but inwardly are full of dead men bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unt men, but inwardly ye are full of hypocrisy and iniquity.

37. O Jerusalem, Jerusalem, that killeth the prophet and stoneth them that are sent unto her! how often woul I have gathered thy children together, even as a hen gath ereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henc forth, till ye shall say, Blessed *is* he that cometh in th name of the Lord.

GOLDEN TEXT—*Take heed that ye do not you righteousness before men, to be seen of them: els ye have no reward with your Father who is i heaven.*—Matt. 6:1.

SILENT PRAYER—*I will to know the Truth th sets me free from affectation and insincerity.*

The religious instinct has two legitimate avenu of expression. The first avenue to life leads through the doorway to the hidden closet—the min —where we commune with God in silent prayer. Th second avenue leads us to the world, where we fin opportunity to serve our fellow men. The secon avenue is the subject of today's lesson.

It is easy enough for the Truth-seeker to be sin-
re when he stands alone in the presence of God.
he way is straight and narrow and the right-of-way
nces are stoutly built and well kept.

The truth of our relation to our Creator, of the
vine nature implanted in us through the medium
the creative instinct is inescapable. We cannot
elp but recognize the Father in us, nor can we, as
e outstanding creatures in His creation, fail to
cognize our presence in the Father. It is in our re-
tions with our neighbors that our sincerity and our
asp of Truth meet their most rigid tests.

Christian society is an example of democracy in
tion. Each of us who tries to express the Christ fol-
ws in mind and heart the ideal of the perfect life,
hich is an act of will and an act of faith. However,
e degree and manner of our success is conditioned
our understanding of what constitutes the perfect
fe. Our interpretation is an act not of will or of
ith but of understanding. When our understand-
g is imperfectly developed, our idea of the perfect
fe is, of course, faulty. If the idea reaches us
rough the medium of personal self-consciousness,
e interpret it in terms of self-importance and self-
grandizement. Jesus warned us against such a state
mind. "Be not ye called Rabbi." To be ambitious
r pre-eminence even in service is to miss the ideal
service. Such terms as *Reverend, Very Reverend,*
*ght Reverend, Most Reverend, Doctor,* and *Your*
*orship* are in the same class as *Rabbi.* Jesus said,
"All ye are brethren"—all of us are on an equal
oting. "One is your teacher"—all of us are stu-
nts under the Christ tutelage.

In following Truth we obey the principles tha have been proved to apply to it, just as the scientis obeys the laws governing the branch of science i which he is interested. The scribes and the Pharisee were versed in the law of Moses. They were au thorities on the law and taught it in every synagogue It was right and safe for the people to obey the law but their responsibility to obey what the teacher taught did not include the example set by the teach ers. "Do as I say; don't do as I do," is an acknowledg ment of failure to live the perfect life. It reveal failure of effort as well as failure of achievemen If we heed the warning of Jesus, we avoid doing th things that reveal the dominance of the persona consciousness. Outer trappings may capitalize th social aspect of our faith, but we need to keep i mind the principles of Truth rather than the pe sonality of those through whom Truth is presented We expect to know people by their fruits, but w need to center our attention on producing the righ fruits ourselves rather than on gathering the fruit produced by others. We should not even view th fruits of others with a critical eye. As we expres sincerity in our thinking, we come to recognize it i others. Paul the Pharisee became such a sincer Christian that he said, "The things which ye bot learned and received and heard and saw in me, thes things do: and the God of peace shall be with you. And his works stand as a true expression of his faith

Peace can be realized only when there is a sincer desire for Truth in our hearts. When preconceive theories cause us to be hostile to Truth, which result in our inability to recognize it, we have no hope o

eace until we turn in humility and sincere desire to nd the true way of life and to recognize the Christ. erusalem is left desolate and knows no peace until le who comes in the name of the Lord (the Christ) proclaimed and received.

QUESTIONS

1. What two avenues of the religious instinct do we recognize?
2. What is the easiest way to Truth and sincerity in the individual life?
3. How do we recognize God in us and ourselves in God?
4. Is it easier to follow principles of conduct or personal opinions?
5. How can true peace of mind be realized and maintained?

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*Lesson 13, March 31, 1957*

UNITY SUBJECT—*The Dividing Line.*

NTERNATIONAL SUBJECT—*How Shall We Be Judged?*—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, d all the angels with him, then shall he sit on the throne his glory:

32. And before him shall be gathered all the nations: d he shall separate them one from another, as the epherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but e goats on the left.

34. Then shall the king say unto them on his right nd, Come, ye blessed of my Father, inherit the king- m prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was irsty, and ye gave me drink; I was a stranger, and ye ok me in;

36. Naked, and ye clothed me: I was sick, and y visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord when saw we thee hungry, and fed thee? or athirst, an gave thee drink?

38. And when saw we thee a stranger, and took the in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, an came unto thee?

40. And the King shall answer and say unto them Verily I say unto you, Inasmuch as ye did it unto one o these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand Depart from me, ye cursed, into the eternal fire which i prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visite me not.

44. Then shall they also answer, saying, Lord, whe saw we thee hungry, or athirst, or a stranger, or naked or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I sa unto you, Inasmuch as ye did it not unto one of these leas ye did it not unto me.

46. And these shall go away into eternal punishment but the righteous into eternal life.

GOLDEN TEXT—*The King shall answer and sa unto them, Verily I say unto you, Inasmuch as y did it unto one of these my brethren,* even *these leas ye did it unto me.*—Matt. 25:40.

SILENT PRAYER—*My will is to enter into the lif of Christ and to see the Christ in others.*

The Son of God is Christ, the divine-idea man

he Son of man is Adam, the expression of the Lord od. This expression can be perfected only by con- ant practice in right thought, feeling, and conduct. erfection is attained when the Son of man sits "on e throne of his glory." He then rules as a king— king of compassion—rather than being ruled by s own subconsciousness.

There is an innate goodness that is an almost un- nscious possession of him who displays it. This odness is the direct opposite of conscious self- stification. By goodness is here meant taking ought first for others and only secondly taking ought for ourselves. When this divine order is not born, it can be established in the character by con- ously and habitually recognizing the whole rather an the part as having chief claim to our thought. he one who on every occasion thinks first of him- f, who feels interested only in what affects his n well-being, and who does only the things that d to his own pleasure or profit is using poor judg- nt; he is creating a condition that he will someday called upon to justify, and self-justification is, at st, an excuse for failure to measure up to an ideal.

When the light of divine understanding shines consciousness its glory quickens the discriminating ulty. Absolute Truth is the standard by which the e so quickened lives; and all motives, thoughts, l acts that are not in accord with it are denied, ile those that are in harmony with it are affirmed. us, the sheep are separated from the goats.

As the most harmless and innocent of all animals, sheep is representative of the natural life that ws into our consciousness from Spirit. This life is

pure, innocent, and guileless; while the goat syn bolizes resistance and opposition, or that phase c personality which resists Spirit on the one hand an one's fellow beings on the other. This resistance not always sufficiently pronounced to show in th conscious bearing of the one who harbors it, but takes effect in his character, nevertheless, as well a in his subconsciousness.

The dividing line between good judgment an ill-considered judgment in anyone's mind is seldo in plain view to him. Often it is buried deep belo the surface of his consciousness, and he must searc for it in order to make right decisions. Each perso must ask himself: Where does my duty lie? Wh is the right course to follow? Where does the lin fall? until his thought becomes so impregnated wit the light of spiritual wisdom that he is able to choos the right course unerringly, almost without co scious effort. "Lord, when saw we thee hungry, an fed thee?"

A reputable Bible commentator says, "That ther is a day of judgment is a fact, but it is difficult, an not so important, to decide the exact nature or tim of the coming of the Lord of judgment." Th prophecy, "This generation shall not pass away, til all these things be accomplished," appears in al three of the Synoptic Gospels. In the 16th chapte of Matthew we read: "There are some of them tha stand here, who shall in no wise taste of death, til they see the Son of man coming in his kingdom, and "The Son of man shall come in the glory of hi Father with his angels; and then shall he render unt every man according to his deeds."

To the Truth student this points out the neces-
y of a separation between the good and the evil in
nsciousness. The kingdom inherited from the
undation of the world is the kingdom within us
which Jesus referred when He said, "The king-
m of God is within you." It is a kingdom that can
seen only in the life and character of the one who
s entered into the Christ consciousness.

Service is the test of value. In this lesson it is the
e thing counted as good. In every department of
e we find that the things which best serve us are
nsidered most valuable. This is true in the me-
anical, the moral, and the intellectual fields. We
ould make service the standard in deciding what
otions and thoughts shall enter into our conscious-
ss and issue in life. Emotion, thought, appetite
ould all serve us and do our will. The serving
ces of nature build and sustain the body. When
"king of compassion" takes dominion and
ognizes the services of these silent workers the
rkers are given their rightful places and each one
ves the Christ even in matters of physical well-
ng.

QUESTIONS

1. How can we perfect our expression of the Lord God or be the "Son of man" in the sense that Jesus was?
2. How do we learn to take thought for others before we do for ourselves?
3. What is indicated by the separation of the sheep from the goats?
4. What kingdom is inherited "from the foundation of the world"?
5. What is the test of value, as shown in this lesson?

# *Silent* UNITY

*I have faith in the inner light, and I obe its leading in all that I do.*

The Society of Silent Unity, founded more than six years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need hel

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerin of those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred cons crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, fina cial, mental, and spiritual difficulties can be overcome b righteous prayer. Even though everything else may hav failed, we shall pray *with* you, for we have faith that "wi God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

*Address your request to Society of Silent Unity, Lee Summit, Mo. Cable address: Unity, Lee's Summit, Mo.*

**Give your full name and address**

# Prayers ANSWERED.....

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *I Will Come and Heal*

IS LETTER IS TO inform you of the progress that is ng made by both my wife and myself. As you no ubt remember, my wife had a paralytic stroke two rs ago. I called Unity at that time and you lovly started prayers for her.

A week after she was stricken our doctor told that my wife would never recover, that her brain ues were so badly damaged she would be just like nild. Even as he was speaking I denied his stateent and kept affirming that she was God's child, God would restore her to perfect health and ngth.

Today my wife is walking, with just a slight . She is talking well, thinking well, reading perly, and life is now returning in the arm that was alyzed. Thank God and bless you for your prayers. *H.M.F., Penna.*

## *I Thank Thee, Father*

ANK YOU FOR your loving letter and prayers on alf of my family and myself.

My husband is now working full time and real enjoying his work. His health has improved and l comes home every night happy and contented.

The tension in the home has eased and I feel great deal easier in my own mind. Thank you aga for your help.—*Mrs. W.P., Canada.*

I WAS SO UPSET earlier this morning I could hard sleep. I started reading my UNITY for June, and read the article, "Understanding Faith." My hea felt light again, and I was able to sleep. I am alwa grateful for my UNITY.—*M.J., Wisconsin.*

## *He Shall Have Abundance*

WITH LOVING GRATITUDE and faith I send this lo offering that it may go forth in helping others peace, harmony, happiness, and an abundance all good in Christ.

The prosperity bank drill is truly a God-inspir idea and a divine inspiration which, when loving and faithfully followed by all its users, will rich bless. To be lifted up out of the abyss of seemi poverty into a realm of magnificent riches in Spi is to know real prosperity in all things.

Second to the love, peace, and harmony that n family now enjoys, we have also been blessed material ways, in increased supply. My husband h had additional work with more coming, and ove time work at his shop. We have been able to provi for the children and ourselves and yet just a ye ago we had to borrow money for clothing. On again I thank you with all my heart for your praye and wonderful letters.—*Mrs. J. Martin, Illinois.*

following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

*ngham*—Gorden Taylor, 2803 High-d ave

ARIZONA

—Sarah Lightle, 117 E Oak
*ix*—Herbert Penn, 30 W Cambridge
*n*—Lilian Cook, 603 N 3d

ARKANSAS

*Springs*—Mildred Brown, YWCA
*Rock*—Mildred Brown, 1504 Spring

CALIFORNIA

*bra*—Albert Ransford, 25 N 2d
*o*—Irene Malloy, 6 N 1st
*n*—John Hinkle, Congregational rch
*y Hills*—Ruth Rae, 200 S Canon
*ak*—Joseph & Mildred Haggerty, Cordova
*ia*—A Williams, Derby & Warwick
*Valley*—Edith Gruenwald, 1025 Canyon rd
—Harriet Nichols, 1044 Mt Vernon
*on*—Margaret Butterworth, 411 S a Fe
*City*—Carroll Moore, 3979 Tilden
*lido*—Alma Ladd, 203 E 5th
—Edward Jennens, 985 Palm
*le*—Clifford Carpenter, 119 S Ken-
*ood*—Maude Galpin, 226 E Spruce
*scenta*—Mary Adams, 2819 Mont-
*la*—Lola Mays, 7522 La Jolla
*Beach*—Sarah Switzer, 935 E Broad-
*ngeles*—Ernest C Wilson, Norma ht Jones, C Franklyn Kelly, 635 nhattan Pl; Helen Mouton, 4419 er; Carrie Love, 1540 W Jefferson
*tan Beach*—Winifred Dietz, 32d & land
—Cecil Lake, Tioga hotel
—Russell Kemp, 201 Eye
*ello Park*—Gertrude Hall, 6169 nside
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*Hollywood*—Joseph & Mildred rty, 4871 Lankershim blvd
*l*—Alma Morse, 144 Athol
*de*—Sonja Samiran, 1st & Ditmar
*a*—Max & Frances Flickinger, 293 clid
—C L & Gertrude Tuntland, 524 sadena
*nd*—Winifred Deming, 1125 Nevin
*le*—Loren Flickinger, 3843 7th
*nto*—John Hinkle, 1025 9th; he Evans, 3728 Marconi

*San Bernardino*—Henry & Harriet Nicholls, 763 D st
*San Diego*—Marie Fleming, Robinson bldg, 520 E st
*San Francisco*—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
*San Gabriel*—Warren Kreml, 325 S Pine
*San Jose*—Rose Emery, 40 B S 1st
*San Leandro*—Barbara Lynn, Masonic temple
*San Rafael*—Helen Wade, 701 Mission
*Santa Ana*—Myron & Estelle Key, 2015 N Broadway
*Santa Barbara*—Wm Helmbold, 227 E Arrellaga
*Santa Cruz*—Pauline Powell, 407 Broadway
*Santa Monica*—Sue Sikking, 1245 4th
*Santa Rosa*—Helen Wade, 845 3d
*South Gate*—Edna Drebert, 2945 Tweedy
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*Temple City*—Glenna Arrowsmith, 9608 Workman
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*Vista*—Sonja Samiran, 352 Lado de Loma
*Walnut Creek*—Marie Giles, 1360 Locust
*Whittier*—Robert Burke, College at Bright
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*Delray Beach*—Eva Rosencrans, 415 E Atlantic
*Ft Lauderdale*—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
*Ft Myers*—Ann Werner, 1200 Lafayette
*Hollywood*—Nora Campbell, 112 Harrison Arcade
*Jacksonville*—Wm & Bonnie Grenson,

634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee
*Lakeland*—Lucile Miller, 127 S Massachusetts
*Lake Worth*—Fermor Manley, 628 No H
*Miami*—John Baughman, 412 NE 22 st
*Miami Beach*—May Stoiber, 5501 Pinetree
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*E St Louis*—Florence Schaefer, 656 N 79
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*Jacksonville*—Viretta Sutherland, Dunlap hotel
*Mattoon*—Grace Wright, Demaree bldg
*Peoria*—Eva Conover, 733 Main
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*Gary*—Grace Free, YMCA, 225 W 5th
*Hammond*—Grace Free, K of P hall
*Huntington*—Eleonore Krafft, Court house
*Indianapolis*—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

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Mack
*Jackson*—Ferne Mack, 400 S Jac
*Kalamazoo*—Amy Moffett, 209 W
*Lansing*—Nora Hines, 217 Towns
*Midland*—Aelola James, Communi
ter bldg
*Muskegon*—Leon Miller, YWCA
*Pontiac*—Blanche Joki, 71½ N S
*Royal Oak*—Walfred Taurainen,
Troy

MINNESOTA

*Minneapolis*—Lila Ranney, 2300 He

MISSOURI

*Independence*—Fannie Baldwin, 1
71 terr
*Kansas City*—Louis E & Ethel
707 W 47th
*Lemay*—Julia McKee, 3701 Bayle
*Lee's Summit*—Unity Village Ce
*Overland*—Kate Evans, 2422 Good
*Springfield*—Polly Weeks, 213 E C
*St Joseph*—Osla Jones, 1202 Felix
*St Louis*—Sig Paulson, Skinker
syth; Hilda Westermeyer, 3616
Florence Brummer, 4621 S Kin
way; Ethel Bradley, 4328 Eas

MONTANA

*Billings*—John Wilkinson, 101 L

*nan*—Mary Wessel, 103½ Bridge
ns
—Mary Wessel, YMCA
*Falls*—Esther Lewis, 1023 2 ave S
*gston*—Mary Wessel, 322½ W Cal-
der

NEBRASKA

*a*—C N Broadhurst, 1317 N 42d

NEVADA

—Fay Caswell, 847 University

NEW JERSEY

*y, Park*—John Manola, 3d & Emory
*nsack*—Eleanor Drew, Woman's
b'
*lair*—Gladys Stevenson, 6 S Ful-
on
*k*—Edith Berry, Benzell hotel, 456
ad
*on*—Gladys Stevenson, YMCA 128
rd
*wood*—Louise Gerhold, 365 S Maple
*n*—Edith Berry, 489 W State

NEW MEXICO

*uerque*—Mina Stevenson, 1219 Ti-
s ave NW

NEW YORK

*y*—Marian Hoagland, YWCA
*o*—Lillian Matthews, Statler Hotel
*ng*—Adele Woodruff, 135-42 40 rd
*Hills*—Adele Woodruff, Tennis
l, 6 Burns
*Neck*—Emma Jean Sartori, Com-
ity church
—Howard Bradford, 436 N Geneva
*ook*—Stella Wrenn, 451 Sunrise
*Rochelle*—Ethel Nickelsen, YMCA
Division
*York*—Georgiana Tree West, 1 W
Crichton Boatwright, 57 Park ave;
phine Siemon, 400 E 59; Stella
n, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Janet Hol-
, 2523 7th ave
*ter*—Elise Rosenburg, 55 Prince
*tady*—Marian Hoagland, 6 Ferry
*iff*—Adele Woodruff, 112 Downing
*se*—Howard Bradford, 110 Onon-
A
*Plains*—Eleanor Drew, 254 Martine

NORTH CAROLINA

*lle*—Velma Hoffman, 430 McDowell

OHIO

—Wm Fischer, 1075 W Market
—Fred Beale, 2508 Market N
*nati*—Erna E Wissmann, 2853
son rd; Millie Leslie, 18 W 9
*und*—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic tem-
3615 Euclid
*bus*—Joe Jones, 50 West 5th ave
—Ethel Crouch, 1008 Grand ave
*on*—Unity, 117 Ross

*Mansfield*—Unity, 29½ N Walnut
*Marion*—Ethel Wallace, YMCA
*Springfield*—Unity, 2215 E High
*Toledo*—Wallace Tooke, 2740 Upton
*Warren*—Gladys Clarke, 152 High NE
*Youngstown*—Unity, Home Sav & Loan bldg

OKLAHOMA

*Bartlesville*—Ruth Jacques, 825 Cherokee
*Muskogee*—Ruth Jacques, 921 W Broadway
*Oklahoma City*—Alice & Schuyler Cronley, 318 Midwest bldg
*Okmulgee*—Ruth Jacques, 806 N Grand c/o R W Viersen
*Ponca City*—Ruth Jacques, 104 W Grand
*Tulsa*—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

*Eugene*—Hugh White, 1215 Oak
*Portland*—Ross Goodman, 1430 SE 35

PENNSYLVANIA

*Philadelphia*—Adelaide Cotter, 245 S 16
*Pittsburgh*—Andrew Carlson, 809 Arch

PUERTO RICO

*San Juan—Santurce*—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

*Memphis*—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
*Nashville*—Susan Smart, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, 2120 Tyler
*Corpus Christi*—Ross Peeler, 330 S Tancahua
*Dallas*—Ruth Gillespie, Cora Crandall, 5638 McCommas
*El Paso*—Mabel Peck, 1300 E Rio Grande
*Fort Worth*—Ruth Johnston, 901 Page
*Houston*—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leflingwell
*Lubbock*—Irene Duncan, 1509 B ave M
*San Antonio*—Mary Myles Maverick bldg

WASHINGTON

*Bremerton*—Marion Brown, 925 Park
*Everett*—Imogene Elliott, 1701 Rockefeller
*Pasco*—Beulah Scott, 1125 W Nixon
*Redmond*—Ella Peterson, Cedar & Kirkland (library bldg)
*Richland*—Beulah Scott, Dessert Inn
*Seattle*—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
*Spokane*—Phil Stovin, 1124 W 6 ave
*Tacoma*—Warren Meyer, Helen Steigler, 2102 S 23
*Yakima*—Beulah Scott, 109 S 4

WEST VIRGINIA

*Huntington*—Clarion Lindas, Lewis Arcade

WISCONSIN

*Beloit*—Bernice Biggers, YWCA bldg

*Madison*—Marguerite McAdams, 208 W Gorham
*Milwaukee*—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
*Sheboygan*—LuVerna Bauer, 1603 S 9

CANADA

*Hamilton*—Unity, 623 Main E
*Montreal*—May Duncan, 1501 Chomedy
*Ottawa*—May Duncan, Kings Daughters bldg, Laurier ave
*Toronto*—Mary & George Dunning, 173 Eglinton ave W
*Windsor*—Louise Thies, 595 Victoria

*Vancouver*—Herbert Hunt, 1557 W way
*Winnipeg*—Dorothy Lundgren, 360

ENGLAND

*Easington Village*—Thomas Mer 11 Sea View, Co Durham
*Kingston-upon-Thames*—Robert S 17 Penrhyn rd
*London*—Ruth Hacking, 6 Stanhop race, W 2
*Nr Whitstable*—Olive Hacking, 1 sel dr, Swalecliffe, Kent
*Sunderland*—T Merrington, Co D

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Gode Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakoski land; Shigeharu Uchida, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

## The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

# Unity's BOOK REVIEW PAGE

## *The Great Physician*

BY ERNEST C. WILSON

rnest C. Wilson's gift for making vivid use of riptions and examples finds full expression in illu- ing the Truth ideas he presents in his book, *The t Physician.* For instance, Mr. Wilson explains in chapter "Healing" that we suffer, not as punish- t, but to develop greater understanding.

"When a teething baby chews his little fingers, if e were no pain, he would chew them off. Chew- his fingers helps to bring his teeth through the s—which is good. Pain, which checks him from ving too hard, also serves a good purpose."

The author says that God's great corrective for all an problems is love: not only His love for us but the love He expresses in and through human rela- s. The splendid statements of Truth contained in book arm us with ideas that enable us to apply the hods of Jesus, the Great Physician, to conquer our an problems and enrich our lives.

*(The Great Physician* is $1 a copy.)

# Unity Books

| | | |
|---|---|---|
| *For Beginners in Truth* | Beginning Again | |
| | Be! | |
| | Doctor Houston Speaking | |
| | Favorite Unity Radio Talks | |
| | God a Present Help | |
| | God Is the Answer | *Dutch, English* |
| | Great Physician, The | |
| | How I Used Truth | *German, English* |
| | How to Let God Help You | |
| | Lessons in Truth | *English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch* |
| | More Wonderful You, A | |
| | Myrtle Fillmore's Healing Letters | |
| | New Ways to Solve Old Problems | |
| | Peace Begins at Home | |
| | Practical Christianity for You | |
| | Prove Me Now | |
| | Special Methods for Attaining Spiritual Mastery | |
| | Story of Unity, The | |
| | Things to Be Remembered | |
| | Whatsoever Ye Shall Ask | |
| *For Healing* | Christian Healing | *German, English* |
| | Divine Remedies | |
| | Jesus Christ Heals | |
| | Truth Ideas of an M.D. | *Italian, German, English* |
| | You Can Be Healed | *Swedish, English* |
| *For the Home* | Unity Vegetarian Cookbook | |
| | You and Your Child | *French, English* |
| *For Prosperity* | Both Riches and Honor | *French, English* |
| | Prayer in the Market Place | |
| | Prosperity | |
| | Prosperity's Ten Commandments | |
| | Working with God | |
| *For Inspiration* | Best-Loved Unity Poems | |
| | Be of Good Courage | |
| | Household of Faith, The | |
| | Lovingly in the Hands of the Father | |
| | Mightier than Circumstance | |
| | Prayer Changes Things | |
| | Sunlit Way, The | |
| *For Devotion* | Effectual Prayer | |
| | Holy Bible, American Standard Version | |
| | Keep a True Lent | |
| *For Advanced Study* | Atom-Smashing Power of Mind | |
| | Christ Enthroned in Man | |
| | Have We Lived Before? | |
| | Know Thyself | |
| | Let There Be Light | |
| | Metaphysical Bible Dictionary | |
| | Mysteries of Genesis | |
| | Mysteries of John | |
| | Selected Studies | |
| | Talks on Truth | |
| | Teach Us to Pray | *French, English* |
| | Twelve Powers of Man, The | |
| | What Are You? | |
| *For Children* | Adventures of the Seven Spartans | |
| | Barky's New Home | |
| | Barky and His Friends | |
| | Crybaby Kangaroo | |
| | Jet's Adventures | |
| | Jet and the New Country | |
| | Jet's Choice | |

# NEWS *from* UNITY

## *eptable in Thy t"*

the March *Daily Word,* Rey points out in the ar- "A Word Fitly Spo- the importance of the s we speak throughout day.

Vhen I think of man his word and the im- nce of his word," she s, "I think of Jesus. The s that He spoke led men llow Him, to leave their of life and to live a bet- more fruitful life. . . . he words that He spoke have been well-chosen, ul, hopeful, love-filled s. Ye could never think e man Jesus as com- ing, bemoaning His or gossiping."

is article will be help- n making the words of mouth and the medita- of your heart acceptable e sight of God. Each h *Daily Word* offers such helpful advice, as well as a page-length meditation for each day of the month, inspiring poems, and a beautiful full-color cover. Its convenient pocket-size makes it easy to keep within reach, no matter where you go. *Daily Word* is priced at $1 a year.

## *Planning to Attend Either of These Events?*

The Unity Lenten Retreat will be held from March 23 to March 30. If you have not already made your reservation, it is important that you mail it right away. We hope you will be at Unity Village to join in the many interesting and inspiring activities that have been planned for this event.

It is not too soon to register for the April term of the Unity Training School, which will be held from April 8 to May 3.

Anyone wishing to attend

either event should make arrangements by writing to Unity Training School in care of Unity at Lee's Summit, Missouri.

## *Coming Next Month in* UNITY

Next month Mary L. Kupferle has an Easter message for you in her article, "Awake, Thou That Sleepest."

The author tells the story of the Resurrection—how Jesus Christ appeared to two travelers on the road to Emmaus, to Mary Magdalene, to the disciples as they fished in the Sea of Tiberias—and interprets these incidents metaphysically.

"During each of these encounters and experiences," she writes, "the heart of Jesus called to those He loved and to those who loved Him. . . .

"It was love that awakened the heart of Mary Magdalene to the presence of the resurrected Christ. It was love that burned within the hearts of the two travelers on the road to Emmaus. It was love, again, represented in the apostle John, that awakened him to the identity of the one who stood on the seashore at Tiberias. It is love, today, that turns us to recognition of the Christ in ourselves and others."

The glorious Easter viewed from many a awaits you in your month's UNITY.

## *A Story for Everyone to Share*

A story of interest t ages begins this mont *You,* Unity's magazine teen-agers. The insp story of the founding growth of the Unity m ment, condensed from book *The Story of Unit* James Dillet Freeman, i ing presented, a chapter time. Offered for Marc chapter one, "The Faith the Fillmores."

Many other stories an ticles are in the March such as "This Many-S Moose," by Helen L. J shaw—A husky sixteen-y old football player has a unusual hobby that he ashamed of. "Moose" Ad tells all about his prob and how he solved it.

Teen-agers who find difficult and tiresome to k up with their schoolw should read "Why Study," Ellsworth Kalas. It will them new incentive and s them how they can learn like schoolwork.

"Share Alike," by J Hall—Jean finds her fa

ng indifferent to her ac-
s. Little by little she
ers that it is her fault
uickly corrects her mis-

ou Can Pass All Your
!"—R. W. Ettinger
important pointers to
students prepare for
thoroughly.
u is ready each month to
teen-agers the kind of
and friendly encourage-
they need. It is priced
a year.

kly Unity
*ts the Way*

friend in California
s: "*Weekly Unity* is
material to share with
who are searching for
It has been my precious
anion for many years.
gh I have advanced sub-
ally in the study and
standing of Truth since
as first introduced to
's teachings, I find the
icity with which *Weekly*
handles the subjects
t presents is perfect for
neditation periods.
a letter from New
, *Weekly Unity* is com-
to a window: "It costs
ttle to open this beau-
window of Unity's
ings and illuminate an
life, as it did for me."
year's subscription for
*Weekly Unity* (fifty-two issues) is $1.

## *Special Records for Easter Giving*

Unity records are especially suitable for an occasion as special as Easter. Your family and friends will enjoy having these two records for devotional purposes:

CONSECRATION OF THE ROOM RECORD—The newest Unity record brings the voices of both of Unity's beloved founders into the recipient's home. "The Prayer of Faith," repeated and commented on by Myrtle Fillmore, is on one side. On the reverse side Charles Fillmore leads a stirring blessing based on "The Consecration of the Room."

LORD'S PRAYER RECORD—Equally appropriate for Easter giving is this record that has "The Lord's Prayer," recorded by Charles Fillmore, on one side. This same record is used at eleven o'clock each weekday morning for devotions at Unity headquarters. The reverse side features an organ solo of "God Bless You Everyone," the theme music for the "Unity Viewpoint" radio broadcasts.

Both of these records bring lasting inspiration and make

excellent Easter gifts. They are made of unbreakable Vinylite in the ten-inch size, play at 78 rpm, are priced at $1.50 each, and may be obtained from your local Unity center or direct from Unity headquarters.

## *March Fun for Boys and Girls*

The March *Wee Wisdom* brings a windfall of stories designed to keep young minds and hands happily busy:

"Red and the Big Wind," by Lawrent Lee—Two of the Spartans have to cope with some real trouble. Red's solution shows true ingenuity and leads him and his companion to an important discovery.

"Over the Roof," by Opal Calhoun—A valuable lesson is taught in this good baseball story.

"The Magic Shoes," by Jane Ethelyn Fitzpatrick—A one-act play that is fun to perform, simple to present, and requires only three characters.

*Wee Wisdom* teaches children to search for the highest and best things in life. It helps them develop a deep love of God and of their fellow man and leads them to be good citizens. In short, this wholesome child magazine offers boys girls the keys to happy successful living. Why give a subscription for *Wisdom* to some child month? It only costs $ twelve issues.

## *"The Booklet We Risked Our Shirts On*

Editor Richard Hall ed to do something sp As editor of Alumni cations he was tired of ing out routine, pra booklets. A booklet on Bible was his dream. T boss, a hard man to sel enthusiastically urged:

"Let's take a chanc something very fine. W always so careful. . . . do something we can be in. Even if it doesn't go at least we'll have put faith into something we is worth-while. Can't w that at least once?"

In "The Booklet Risked Our Shirts On, the March *Good Busi* Richard Hall tells hov followed a hunch; persu others to go along with spite of the obvious risk spite of discouraging dif ties; and launched the talked-about booklet t published that year. *Business* is $1 a year.

# ASTER GIFTS FOR CHILDREN

You can add to the Easter joy of any child th one of these colorful, entertaining books:

## FOR YOUNGER CHILDREN

*ybaby Kangaroo* *Barky and His Friends*
*Barky's New Home*

Three books of Georgia Tucker Smith's read-oud stories in rhymed prose. Charming animal ustrations in color. $1 each.

*Thank You, God*

A book of children's prayers—many of them verse—by Bill and Bernard Martin. Illus-ted in full color. Price, $1.

## FOR OLDER CHILDREN

*t's Adventures* *Jet's Choice*
*Jet and the New Country*

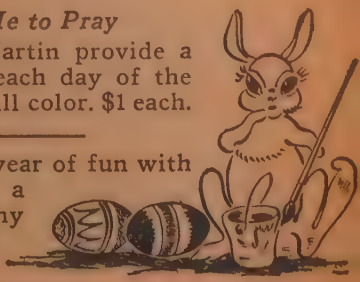
Three books of exciting pioneer stories, by la Hahn. Illustrated with pen-and-ink draw-gs and bound in red. $1 each.

*Adventures of the Seven Spartans*

Fourteen fascinating chapters about the mem-rs of the Spartan Club and their adventures, Lawrent Lee. Illustrated with silhouette awings. $1 each.

*Teach Me to Pray*

Bill and Bernard Martin provide a ry and prayer for each day of the nth. Illustrated in full color. $1 each.



S.—Don't forget, a year of fun with *ee Wisdom* will do a rld of good for any ild. It is priced at $2 ear.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# WHAT DOES IT MEAN TO BE TRULY FORGIVING?

The *Unity Sunday-School Leaflet* for Mar 10 tells us:

"When Jesus said that we should forgi others 'seventy times seven' times, He did n mean for us to keep score. He meant for us be patient with our fellow man and willing forgive him as often as necessary."

Sunday-school teachers and parents will fi that the material in this lesson makes it easy teach children about patience and forgivene and the rich rewards that are earned throu practicing them.

The *Unity Sunday-School Leaflet* provid Sunday-school lessons that are easy to tea and interesting to learn. You will appreciate i expert help in explaining the subject of the I ternational Sunday School Lesson in terms ch dren can understand. One of the many frien who value the contents of the *Unity Sunda School Leaflet* writes:

"I am a Sunday-school teacher and these *Lea lets* have been very helpful to me in my teachir and have blessed me through their interpret tion of Scripture."

The *Unity Sunday-School Leaflet* is mailed subscribers each month for $1 a year. Ea monthly mailing contains a lesson for each Su day in the month plus a *Teachers' Section* cove ing all the month's lessons.

UNITY SCHOOL OF CHRISTIANIT

LEE'S SUMMIT, MISSOURI

# ou can help promote world peace

Christians all over the world are helping to omote lasting world peace through their ayers and good works. Unity's good works in is great cause are carried on through the ood Neighbor Fund. The Unity literature that is organization sends to people in other coun-es brings into their lives hope, courage, faith, d a new way of solving problems. Unity liter-ure helps to promote real understanding and ity among people everywhere and to dissolve e uncertainty with which many of them re-rd this country. From Italy comes this mes-ge of appreciation:

"I would like you to know of my deep grati-de for the generosity you have shown through nding gifts of books and pamphlets to help uls in need. The book *Keep a True Lent* is ry, very well done and has touched me deeply. am most grateful for the other publications u have included also.

"I am much in need, as myriads of us are, of e immeasurable help of prayer—prayer to ac-ept and welcome God's ways. Believe in my atitude. I cannot offer any other word of anks."

Unity's Good Neighbor Fund is supported en-ely by the love offerings of Unity friends. If u would like to help promote world peace by aching out in love to our neighbors overseas, ur contribution will be greatly appreciated.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# UNITY'S RECIPE FOR PROSPERITY

Unity heartily recommends the Prosperi Bank plan to those who wish to establish Go harmony and abundance in every department their lives. Praying and sharing are the key i gredients of this recipe for prosperity. Dire tions for use include:

1. Follow the Bank drill for seven weeks. U the affirmative prayer daily as Silent Uni co-operates with you to make this pray effective.
2. Each day, as you pray for your own pr perity, drop a coin in the Bank to provi Unity literature for your friends.

Do not hesitate to make use of this opport nity to receive the good you seek and to sha *Unity* with your friends. Order your Bank t day by filling out and mailing the coupon belo

Unity School of Christianity, Lee's Summit, M

----------(PLEASE PRINT)----------

Here is my order for three UNITY gift subscriptions and a Ba in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

# DU CAN SAY MORE THAN HAPPY EASTER

Unity Greeting Booklets ing inspiration and encour- ement that last all through e year. They have beautiful ll-color covers that rival the nest of traditional greeting rds, yet they cost no more.

*Your Easter Revelation*

In Unity's newest Easter ooklet, *Your Easter Revela- on,* Ernest C. Wilson pro- aims the triumph of Easter such a compellingly beau- ful way that each person who reads it will find brings a special revelation of Jesus's message. It gives a new interpretation of the events at led up to the Resurrection, the actions of me of the apostles (including Judas), and the essage Jesus brought to the world. It tells how ogress in every field has verified and glorified is words.

An orchard in full bloom adorns the cover of our *Easter Revelation.*

Unity Easter Greeting Booklets are priced at cents each, or 12 for $1. Make your selections om the following list:

*our Easter Revelation*
*he Challenge of the Dawn*
*aily Resurrections*
*aster*
*n Easter Message for You*
*he Gift of Immortality*
*The Land Is Bright*
*Preparation for Easter*
*Sanctuary*
*The Song of Life*
*The Stream of Life*
*This Is Your Easter*

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# He Speaks in Silence

When in the stillness I seek Him,
  When out of utter despair
I come to the blessing of solace
  In the peace and comfort of prayer;
I hear no shout from the heavens,
  No sign nor vision I see
Save only this soft admonition:
  "My child, come thou unto Me."

When in the twilight beguiling
  My heart from its sickness and care,
His presence still safely infolds me,
  Though no voice stirs on the air;
Then out of infinite silence,
  Bringing newness of life to my soul,
Comes the glory of this revelation:
  "Child, thou art healed and made whole

—*Elizabeth Landeweer*